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**FAMILIAR SERMONS. NO. VI.**

EPH. ii, 10. *For we are his workmanship, created in Christ Jesus unto good works.*

FEW men have made such advances toward atheism as to doubt whether they are the creatures of God, as having been formed originally by his hand. In this sense, most are prepared to acknowledge that they are his workmanship. But mankind are much more ready to question whether any of our race have been created by him in a still more important sense. To a creation of this kind, a creation to a new and spiritual life, the text has an evident reference. The apostle is not speaking of a creation to natural life, but unto good works. In the context he alleges, that our salvation is by grace; and insists, that it cannot be of works, not only as salvation on this ground would most obviously open the door for boasting, but, as he assures us in the text, because our good works are the result of a new creation. Hence the inference would evidently follow, that our salvation could not arise from any previous good works, which we might be supposed to have performed, no such good works being possible before this new creation.

It is not my design in this discourse, to enter upon the whole discussion of the apostle, but merely to show, in view of the passage before us, *that Christians are enabled to perform good works in consequence of a new creation.*

That Christians do perform good works, and that a new creation is necessary for this purpose, are the points, which claim our attention.

I. Let us attend to the fact, that Christians do perform good works.

By good works we are not to understand *meritorious* works. With regard to these, saints and sinners stand on the same ground. By all their devotedness to the service of their Maker, the most exemplary Christians are so far from laying him under the least obligation to bestow his favor upon them, that they fall far short of his reasonable requirements. That they are incapable

of meriting any thing from God is evident from the fact, that the devotion of all their talents is a sacrifice justly due, a duty which they owe, and not a service which, while they are under no obligation to perform it, they voluntarily render. They would be unprofitable servants were they to fulfil every demand of divine justice. No work of supererogation would be performed, and, of course, no obligation imposed. All which they could claim in that case, would be an exemption from punishment, to which they would have been liable by disobedience.

Nor are they such works as *fulfil the law*. Were Christians without sin, the demands of the law would be fulfilled. All which God requires of any of his creatures is contained in that summary of duty, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself." But what man is there, even among the most established Christians, that doeth good and sinneth not? Who can say, that he hath no sin; that he obeys the divine commandments with a heart wholly purified from selfish affections. If any man say he hath no sin, he deceiveth himself. For in God's sight no man living can be justified. Some secret sin lurks in every bosom, and pollutes even the best services. The most holy men, that have ever inhabited our world, are obliged to say, each one for himself, "My soul cleaveth unto the dust;" and too often to adopt the humiliating language of the apostle, "when I would do good evil is present with me." Their best services are imperfect. They are the services of creatures who are sanctified but in part, and they partake of the same imperfect character.

What then are the good works of Christians? We remark, that they are *holy* works. They are not such as merit the divine favor, nor such as answer the requirements of the law; but they proceed from a *holy motive*. Sinners are influenced by selfish considerations only. They not unfrequently put on the form of religion; but it is a mere form. Love to God and mankind constitutes no part of the spring of their conduct. But it is not so with Christians. They are actuated by motives drawn from the glory of God. They love the divine character. They are not only conformed to it in the temper of their hearts, so that they regard it with approbation, but they are cordially devoted to the interests of God. They serve him out of love. Hence they count not their lives dear unto themselves, so that they may finish their Christian course with joy. They are not driven to the service of their Maker by a slavish fear. The high love, which they bear him, constrains them to live no more to themselves, but to him.

Again; the good works of Christians have *respect to the divine commands*. Their meat is to do the will of their heavenly Father. They do not, indeed, fulfil the whole law; yet their hearts and lives are in some degree conformed to his precepts. "Then," says the Psalmist, "shall I not be ashamed when I have respect unto all thy commandments." They place the law of God before them as the rule of their conduct; and though they do not expect to be



justified on the ground of the observance of its precepts, yet esteeming it to be holy, and just, and good, they sincerely endeavor to honor and obey it. So true is this, that the apostle John has pronounced that man hypocritical, who shall pretend to a saving knowledge of God, and who, at the same time, does not obey his commandments. "If any man saith, he knoweth him and keepeth not his commandments, he is a liar and the truth is not in him." The Christian looks upon nothing which the law requires with indifference. There is no part of it which he is willing to disregard, or which it is not the ardent desire of his heart to observe. "Whosoever," says Christ, "shall do the will of my Father, which is in heaven, the same is my brother and sister and mother."

That Christians are enabled to perform, in some good measure, these holy works, is abundantly evident, both from the declarations of Scripture, teaching the necessity of holiness, in order to entitle any to the name of Christians, and also from the holy lives of those, whose characters are drawn in Scripture. "Without holiness," says an apostle, "no man shall see the Lord." The apostle James says, "shew me thy faith, without thy works, and I will show thee my faith by my works." The faith of the Gospel, as the inspired writers have taught us, worketh by love, and bringeth forth good fruit. Indeed, we are assured, that Christ gave himself for his people with this great object in view, that he might purify unto himself a peculiar people, zealous of good works.

The lives of good men, as recorded in Scripture, confirm the views which are here given. Like their divine Master, it was their highest aim to do the will of him that sent them, and to finish his work. "I count not my life dear unto myself," says one of them, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Of Dorcas we are informed, that she was "full of good works, and alms-deeds which she did." The apostles were abundant in exhorting Christians to be careful to maintain good works, to live in the Spirit, and to bring forth the fruits of the Spirit.

Having attempted to establish the fact that Christians do perform good works, I propose,

II. To confirm the doctrine of the text, that a new creation is necessary for this purpose. "Created—unto good works," is the language of the apostle. It may be necessary here to premise, that it is not supposed that any of the natural faculties of man are so disordered by the apostasy, that it is necessary that they should be formed anew. Although impaired by sin, they are not destroyed. Mankind are still capable of performing every good work, so far as understanding is necessary for this purpose. We have no evidence, that the intellectual powers of the regenerate are more vigorous than before this change. They only receive a new and better direction. The same observations may be made respecting the faculty of the will. The fall has not rendered men incapable of

loving and hating, or of choosing and refusing. Of course, regeneration does not consist in the creation of a new will, or a faculty by which the subjects of this change are able to choose or refuse objects which are presented to them. These faculties are indeed necessary to the performance of good works; but the injury done to them constitutes no part of the deficiency by which men, in a natural state, are rendered incapable of bringing forth holy fruits. What, then, it may be asked, is created anew in regeneration? The disposition, or the temper of the mind, it is conceived, is that which is affected by this new creation. Mankind, in their fallen state, possess every thing which is necessary to the performance of good works but a disposition. They have no heart to keep the commandments of God. This disposition, I am now to show, must be created anew for this purpose.

1. We may consider the view, which the Scriptures give of human depravity, as affording evidence in favor of this doctrine.

The depravity of man is entire. The whole head is sick, and the whole heart faint. Among the whole race descended from our apostate parents, there is "none that doeth good; no, not one; there is no fear of God before their eyes." "In me," says the apostle Paul, "that is, in my flesh," or natural state, "dwelleth no good thing." And again; "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." "The carnal mind," declares the same apostle, "is enmity against God; for it is not subject to the law of God, neither indeed can be." And to the Ephesians, "You hath he quickened, who were dead in trespasses and sins." Such is the view which the Scriptures give of the character of unrenewed men. They are destitute of holiness. Their whole hearts are corrupt. How then can they perform good works? Can they be influenced to this by the mere force of moral suasion, by all the motives of praise or blame, of fear, or hope, which may be presented to the mind? As well might we hope to raise a dead man to life through the mere influence of nourishment or medicines. Were there the smallest degree of spiritual life, or holy feeling in the soul, it might unquestionably be revived and strengthened by spiritual sustenance. But since there is none, means must be ineffectual, until there is something formed in the soul, upon which they may operate. Exhortations and warnings may be expected to have effect where there is life. But can it be expected that these means, unaided by the creating word of God, can animate the dead? They may indeed awaken the fears of men, and excite them to a certain course of exertions. But, after all, without the aid of the Spirit, the fruit of these exertions will be nothing better than to produce works of the flesh. The most solemn and pressing motives cannot excite emotions, which do not exist in the heart, and for which there is no foundation. A corrupt tree, in whatever soil it may be planted, will bring forth fruit after its kind. A corrupt fountain will send forth bitter waters. "The vile person will speak villany, and his heart will



work iniquity." The result is, that before unregenerate men can perform good works, they must be created anew. A holy disposition must be implanted in their hearts. This conclusion might be avoided, could it be truly urged that the depravity is but *partial*. Whatever of moral purity were already possessed might be improved. But where there is nothing to improve, a new nature must first be created.

2. This is evident, also, from the manner in which the work of regeneration is represented in the Scriptures.

It is denominated, "being born again." As the first birth gives active life and vigor, so being born again implies the production of a new life, or such a life as stands opposed to spiritual death. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This change is also represented as a resurrection from the dead. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." Again; it is represented under the notion of God's taking away hearts of stone and giving hearts of flesh. "A new heart, also," says God, "will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." If there could be any reason to doubt after these representations whether regeneration supposes a new creation, it may be remarked, that it is expressly so denominated, not only in the text, but in other parts of Scripture. The apostle speaks of it as common to all those, who have correctly learned Christ, that having put off the old man, they have put on the new man, which he observes, "*is created in righteousness and true holiness.*" And again, the same apostle observes, "If any man be in Christ, he is a *new creature.*" "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a *new creature.*"—"And have put on the new man, which is renewed in knowledge, after the image of him that *created him.*" The view which is here given is also supported by the manner in which regeneration is said to be accomplished. It is declared to be a work of power; of exceedingly great power. Thus is it represented by the apostle to the Ephesians. "And what is the exceeding greatness of his power to us ward, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Here the power exerted in imparting new life to believers is compared to that mighty power, which was manifested in the resurrection of Christ. Were regeneration nothing more than strengthening the holy dispositions already in the soul; for such an effect the influence of motives might be sufficient. But the necessity of the exceeding greatness of God's power is here asserted. We may therefore rely upon this representation as affording satisfactory evidence, that regeneration implies the creation of a new disposition. Thus being new creatures, the regenerated find them-

selves enabled to perform good works. Old things are passed away, behold, all things are become new.

In reviewing this subject we are reminded, that there is an essential difference between saints and sinners. All are alike by nature. They indulge the same enmity of heart toward God; and possess, in every respect, the same depraved dispositions. But while sinners remain under the influence of their depraved tempers, the saints have been made to differ. God has taken away *their* hearts of stone, and given them hearts of flesh. They are new creatures, possessed of a new temper, and enabled to perform good works. A change has been wrought in their souls, which sinners have never experienced. They have been made to differ, not only from their former selves, but from all who are still unregenerate. And let it be remembered, that the difference is essential. It does not respect the *degree* of holiness, but the *nature* of their dispositions. The disposition of the one is holy: that of the other is unholy. The saints have been created anew in Christ Jesus unto good works. Sinners are still under the influence of their depraved dispositions. They are still enemies to God by wicked works.

Again; the subject affords a melancholy view of the conduct of the unregenerate. Whatever mankind may think of the religion of the heart, there are few, even of the most profligate sinners, who do not claim the credit of having done many good works. But the subject before us represents the unregenerate as never having done any: nay, it teaches, that it is morally impossible they should do any, until they are created anew in Christ Jesus. All your moral actions, then, impenitent sinners, are wholly sinful. They spring from a corrupt heart, and will partake of the same nature, as the source from which they proceed. You may do many things, which have the appearance of good, and which may be useful to society. But none of them are good in the sight of God. He sees the heart, which pollutes them. He sees the selfishness and pride from which they spring. However virtuous and worthy of praise, they may have been regarded by your fellow-creatures, God has not regarded them in this manner. Even your most humble prayers, which perhaps you have viewed with so much self-complacency, have been altogether sinful in his sight. So corrupt a fountain can never send forth pure streams. None of your actions while remaining unregenerate, can be viewed with approbation by a holy God.

Finally; the subject solemnly warns those, who continue to indulge themselves in sin, under the self-deception, that they shall embrace religion at a future period.

Sinners are ready to persuade themselves, that they can embrace religion at any time, and hence presumptuously neglect the present. It is indeed true, that they are possessed of *natural* power to obey all God's commandments, and may therefore justly be required to obey them, but they have no *moral* power. They are wholly under the influence of depraved dispositions: an inability which, in-



deed, throws the blame wholly upon themselves; but which will be as effectual to close the kingdom of heaven against them, as though it were natural. Their depraved dispositions are so inflexibly bent on wickedness, that they must undergo a new creation, before they will do any good works. Something must be done for them, by the Spirit of God, or they will perish. Think not, then, O sinners, that it is safe to trust to the delusion that you can renew yourselves at any time. You are utterly helpless. And who knows, that God will make you new creatures, when you may think it dangerous to delay any longer? If you neglect the present time, you have great reason to fear that when *your* time comes, it will not be *God's* time. When you spread forth your hands, he will hide his eyes from you; yea, when you make many prayers, he will not hear. If, when God calls, you refuse, the time will come when, though you call, he will not answer; though you seek him early, you will not find him. "To day, then, if you will hear his voice, harden not your hearts."

#### EXTRACT OF A LETTER FROM A UNIVERSALIST.

For the Panoplist.

THE following extract is from a letter, written by a man between 50 and 60 years of age, who for more than 20 years had been a very open and decided, and, it is believed, honest advocate for the doctrine of universal salvation; (for he has always been deemed a good moral man;) and who has lately entertained a hope that he has been brought out of the darkness and infatuation of Universalism, into God's marvellous light. Both the person to whom the letter is addressed, and his brother, the writer, reside within Massachusetts Proper. J. B.

"Dear Brother,

*August 13, 1817.*

"I RECEIVED your very friendly and brotherly letter yesterday. It gave me great joy to hear that you are full of engagements. I hope and trust they are all in the cause of God, and for the prosperity of Christ's kingdom in the world. Do, dear brother, be faithful in warning sinners to flee from the wrath to come; for it does appear to me, that the Lord is doing his last great work on the earth, in calling sinners to repentance, and that it will soon be said, "Let him that is filthy be filthy still."

"You express a wish to know the dealings of God with my soul. I think when I was not more than 8 or 9 years old, the Lord was calling after me by his Spirit, and convincing me of sin. I well remember many sleepless nights, that I spent in tears; for I knew that I was a sinner, and exposed to the wrath and vengeance of an incensed God; but these convictions gradually wore off. From this time until I was about 16 or 17 years old, I went on in the ways of sin, and did what was right in mine own eyes. About this time, I had many solemn and frightful dreams representing my awful undone condition as an abominable sinner. This frame of mind, I think, continued more than a year. I lost my appetite and slept very little; and my body was almost reduced to a skeleton. I was under frequent apprehensions that I should lose my senses, until I

was thought to be in a consumption; and I thought myself to be on the verge of eternity. But these feelings also gradually wore off, and I still went on in folly and sin; not, however, without frequent stings of a guilty conscience. I used frequently to retire from the world for secret devotion, and sometimes had liberty and consolation in prayer; but alas! it was like the early dew, soon gone, for I loved not the ways of holiness.

"I continued much in this way until I was 30 years old, at which time I removed from B—— to L—— where I became acquainted with the people called *Universalists*. All this time I felt the want of some religion to make me happy: and this scheme being most agreeable to my corrupt nature, I too easily fell in with it. I used to love to dispute and perplex people that, I now believe, were the children of God. O what infatuation had seized my guilty soul! All this time I was thought to be a happy man. But I now frankly confess before God and man, that I was an entire stranger to true happiness, and a friend to publicans and sinners.

"About three years since, there was a time of refreshing from the presence of the Lord, and some of my neighbors were called to follow the Lord Jesus. My fears were awakened again. My carnal security was again disturbed. I at first set myself in battle array against the Lord and his chosen ones. I know not but if I had had the power, I should have persecuted them even unto death. My spite was mostly aimed at the —— as they were continually reminding me of my wretched and miserable situation, as a sinner. About this time, I began again to seek the Lord by prayer and supplication, that he would discover to me my real situation and lead me into all truth. The more I prayed, the worse I felt. I viewed myself as the worst of all sinners. At times it seemed as if mercy was clean gone for ever. In this situation I lifted up my voice to God and said, "If there is any mercy in heaven for such a vile, guilty, self-condemned sinner, for thine own mercy's sake, and for Jesus Christ's sake, let me know what thy will is concerning me. Lord, not my will, but thine be done." When I was brought to this situation, the Lord began to discover himself to me, as the Lord God, merciful and gracious.—My evidence that I was born again did not all break into my mind at once; but was gradual. My first evidence was a very great love for the children of God. I seemed to love them as my own soul.—About this time, I found my temper greatly altered. I used to be impatient and fretful at God's dealings with me; but now my stubborn will seemed to be completely subdued, and brought into subjection to the will of God. My every view was changed. Those things which used to please most, appeared to be most insipid and foolish, and those I used to hate, the most delightful and pleasing; all old things seemed to be done away, and all things to become new. O the long-suffering and forbearance of God toward me. I do think, that I am the most distinguished monument of the sparing mercy of God, of any in the world! It seems as though I want



to devote all the feeble remains of breath to the service of so good a God!

“Do remember to pray for a poor unworthy brother, in all your prayers, that God would continue to discover unto him more and more the evil and abominable nature of sin, and make greater discoveries of his divine perfections; for I know by experience, that the more I know of him, and of his amiable character, the more I shall adore and love him. The Lord has been doing a great work in this town, the last winter and spring. Great numbers have been added to the church. The beginning of April there were 24, in one day. C—— was one of the number. We have prayer-meetings every Sabbath morning, at sunrise, in a large school-house within a few rods of ——’s, where I have enjoyed many refreshing and delightful seasons. I do think they are the most profitable and powerful meetings I ever attended.”

For the Panoplist.

#### ON THE MISTAKES OF THE APOSTLES.

It has ever been the gracious manner of Providence to bring light out of darkness, order out of confusion, and good out of evil: and it is comforting to the children of God to reflect, that they shall hereafter be permitted to see how their heavenly Father has ever been carrying on his infinite plans, by the instrumentality of men, who “thought not so.” Not only the iniquities of his enemies, but even the sins of his people, (for there is not a just man on earth who does good and sins not,) are mercifully overruled by God for their good and for his glory. How often do the people of God mistake his intentions in his works, in his Providence and in his word. While they behold his wonders in the heavens above, and in the earth beneath; while they see his footsteps in the deep, and his path in the great waters, although they know that God is there; yet, owing to the weakness of their spiritual discernment and those carnal notions which grace has not entirely subdued, they do not see his plan; they mistake his intentions, and are too apt to consider Him like themselves.

In reference to God’s providential dealings with his people individually, they are also liable to many misconceptions. Often are their fairest anticipations blasted in a moment; the edifice which they had raised, and which they fondly hoped would last, if not for ever, yet for a long period, has been suddenly overturned. Under such circumstances, how apt are they to entertain unworthy thoughts of God. In reading the word of God, also, they are, owing to the same remaining carnal notions, liable to many mistakes. From all these mistakes, God, who has promised that all things shall work together for the good of his people, does, even in this life, grant them instruction. It is wonderful to see, for how great a part of the New Testament we are indebted to the mistakes of the apostles. It is the design of this paper to point out a few of the instances in which our blessed Savior was pleased to instruct

his disciples, and through them to instruct us, by the mistakes into which they had fallen. As the grand mistake of the Apostles respected the nature of that kingdom, which Christ was about to establish, we shall find its spiritual nature more fully explained, and more clearly defined, in the correction of their misconceptions, than in almost any other places in Scripture. Our Savior not only took every occasion that offered to instruct his followers, but he also *timed* those instructions in a most admirable manner. He not only "spake as never man spake," but was able by that omniscience, which is the peculiar attribute of the Deity, to adapt every instruction and every observation to the peculiar circumstances and character of each individual whom he addressed. Is he conversing with a licentious Samaritan woman, he knows how to find the avenues to her conscience, and to convince her, that there is One, who knows all things that ever she did. Does a young ruler kneel before him, with the interesting question on his lips, "What shall I do that I may inherit eternal life?" Jesus shows him how far he is from a willingness to accept of eternal life, upon the humbling yet glorious terms of the Gospel. But let us turn from this digression to our Lord's instructions to his disciples founded upon their mistakes and misconceptions.

In Mark ix, from the 33rd verse, we have an account of a dispute between the disciples, on the road to Capernaum, concerning the point, *which of them should be greatest*. Our divine Savior had just been conversing with them, respecting his approaching death and resurrection; but the Evangelist adds, "they understood not that saying, and they were afraid to ask him." They probably had their ideas so taken up with that glory, which, as they supposed, would be attendant upon the earthly kingdom, which their Messiah was about to establish, that they could not understand what he intended, when he spake of his death and resurrection. Their great solicitude, at that time, appears to have been, which of them should obtain the most honorable station in the imaginary temporal kingdom. Notwithstanding Christ had frequently conversed with them concerning his death, they appear to have supposed, that he did not intend to be understood literally, or that he had purposely rendered his observations unintelligible. Our blessed Lord takes this favorable opportunity to shew them the impropriety of their conduct, and the criminal nature of their thoughts. As soon as he inquired of them, upon what subject they had disputed by the way, they appear to have been convinced that they had done wrong, for "they held their peace." "And he sat down, and called the twelve, and saith unto them; if any man desire to be first, the same shall be last of all and servant of all. And he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me." We have an account of the same transactions in Matt. xviii, 1—7, and Luke xxii, 24. Thus did the Savior of the world



instruct his disciples in the real nature of his kingdom. And he was farther pleased to assure them that in the kingdom of glory, "they should eat and drink with him at his table, and sit on thrones judging the tribes of Israel."

After Jesus had been conversing with his disciples, concerning his approaching death, and had assured them, that in his "Father's house were many mansions," and that he was "going to prepare a place for them," he adds, John xiv, 4, "Whither I go ye know, and the way ye know." Thomas, who was very much attached to the idea of a temporal kingdom, and who did not appear to suppose, that his Lord was really about to leave this world, said, "Lord, we know not whither thou goest, and how can we know the way?" This drew from Christ that memorable declaration in the 6th verse: "I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known the Father; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, shew us the Father? Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." In correcting the mistaken notions of Thomas and Philip, our divine Teacher has given us the whole sum and substance of the Gospel. He asserts his own proper divinity, declaring that he, who hath seen the Son, hath seen the Father. He points out the only *true* and *living* way of access to the Father; and engages that whatsoever they shall ask in his name shall be granted them. He goes on from the 15th verse to shew them the manner in which they may manifest their love to him; i. e. by keeping his commandments; exhibits himself as their prevailing Advocate in heaven, promises the Comforter, the Holy Spirit, to abide with them for ever; shews them the ground of the enmity of the carnal heart to holiness; promises his own peculiar presence with their spirits; and engages finally to conduct them to glory. Truly, "never man spake like this man." Instead of chiding them for their slowness to believe what he had so often told them in terms which they ought not to have misunderstood,—he not only corrects their mistaken carnal notions; but takes occasion from these to introduce the most comforting assurances of his love to them and the care he would ever take of them.

Again; John xvi, 11, "A little while and ye shall not see me, and again, a little while and ye shall see me, because I go to

the Father." After all Christ had said about his death and resurrection, the disciples did not yet understand him. He did not wait for them to request an explanation of his words; but knowing that they were desirous to ask him, he goes on in so plain and affectionate a manner, to tell them their secret thoughts, to dissipate their doubts, to comfort their hearts, notwithstanding all the sorrows, through which he foresees, and foretels them, they were to pass, and to speak of his approaching sufferings and resurrection, that they are compelled to cry out to him, "Now speakest thou plainly, and speakest no proverb. Now we are sure, that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus saith unto them, do ye now believe? Behold the hour cometh when ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

In the journey of the two disciples to Emmaus, as it is described in Luke xxiv, we have another remarkable instance of the condescension of our Lord, in correcting their mistakes and in leading them to a knowledge of the truth. Notwithstanding all the prophecies of the Messiah, which so plainly evinced, that he must needs suffer for the sins of the people, and the plain declarations of Christ himself concerning his death and resurrection, they had neither understood the prophecies, nor the declarations of their Master. They could not see in what way his crucifixion, death, and burial, could consist with his redeeming his people. They had believed, he was the promised Messiah; they had forsaken all to follow him; they "trusted that it had been he who should have redeemed Israel;" but now, all was doubt, and darkness and distress. In the midst of this darkness, their Heavenly Teacher is pleased to enlighten them. "He expounds to them, in all the Scriptures, the things concerning himself, beginning at Moses and all the prophets." He shews them the necessity of Christ's suffering these things and of entering into his glory; and finally opening their eyes he manifests himself unto them, as their Lord and their Redeemer actually risen from the dead.

In Mark x, 13, we have an account of parents bringing their little children to Christ. The disciples, from some cause or other, probably because they supposed it would occasion their Master needless trouble, rebuked those who brought them. But Jesus, neither thinking it beneath him to notice little children, nor counting that to be needless trouble, which gave him an opportunity of manifesting his good will to men, "when he saw it, was much displeased, and said unto them, suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands on them and blessed them."



When the inhabitants of a Samaritan village, into which Christ had entered with his disciples, did not receive him, James and John desired permission to call down fire from heaven to consume them, as Elias did. "Jesus turned and rebuked them, and said, ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them." It would protract this paper too much to particularize all the instances, in which the mistakes of the apostles are employed, to convey to them and us the most important instruction. A few more will be barely mentioned. Matt. xv, 15, and Mark vii, 17—In reference to the source and nature of defilement. Matt. xviii, 21, Christ instructs his disciples in the nature of forgiveness. Matt. xvi, 6, and Mark viii, 14, He reproves them for their unbelief and want of understanding, when he had warned them to beware of the leaven of the Pharisees and Sadducees. Mark viii, 33, Peter is reproved for rebuking the Savior. Here is a remarkable instance of the slowness of the disciples to believe the declarations of Christ, concerning his sufferings, death, and resurrection. "He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again. And he spake that saying openly; and Peter took him and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, get thee behind me, Satan, for thou savorest not the things that be of God, but the things that be of men."

From the conduct of Christ toward his disciples, we are forcibly reminded of our duty toward our erring brethren. He has given us an example that we should walk in his steps. Let us follow this example: and instead of at once condemning an erring brother, let us endeavor, like our affectionate Redeemer, to reclaim him from his error, and, in the spirit of meekness and love, to restore his wandering feet to the path of truth and duty. Thus by the blessing of God, we may be made instruments of saving a soul from death, and of hiding a multitude of sins. **TERTIUS.**

For the Panoplist.

#### ON THE DUTY OF PRAYING FOR THE SALVATION OF RELATIVES AND FRIENDS.

**PERHAPS** there is no duty, in which Christians are more deficient, than in that of praying constantly, and importunately, for spiritual blessings upon their relatives and friends. I do not intend that it is common for Christians to omit the mention of their friends in their prayers, whether social or secret; but that it is far too common to make this mention a matter of form and propriety, rather than a continual strain of fervent and anxious intercession. Unless I am mistaken, it will not be amiss to call the attention of the readers of the Panoplist to this subject.

Almost every professor of religion has dear and intimate friends, or near relatives, who, according to the best judgment which can

be formed concerning them, are destitute of love to God and exposed to his wrath. They are profane, perhaps, and open scoffers at serious things; or they are believers in a loose system of religion, which admits of no radical distinction among men, and rejects all alarm for the salvation of the soul as an unreasonable thing; or they are soberly pursuing the various alluring objects of this world, such as competence, respectability, and personal influence; or they are immersed in the sordid love of gain, or the licentious indulgence of appetite; or, they may be inquiring with anxiety what they shall do to be saved, and yet without any evidence that their hearts are right with God. In whichever of these states an immortal soul may be, or in whatever other state, so long as his heart is not reconciled to the divine government, he is in danger of eternal death.

When Christians see their friends in this deplorable condition do they *feel* it? Do they *act* as though they felt it. Why do they lay this tremendous exposure to the wrath of an angry God so little to heart? Why do they not wrestle daily in prayer for the conversion and final salvation of their *kinsmen according to the flesh*? Why do they not agonize for their brethren and sisters; for parents and children; for a husband or a wife; for any one with whom they are particularly connected, and with respect to whom they are under a peculiar responsibility? The following considerations are briefly suggested as motives to the performance of duty in this respect.

1. How keen must be the anguish, which a real Christian ought to feel, and probably will feel, on the death of a near relative, who gave no evidence of religion, and for whose salvation neither prayers were offered, nor other exertions made, suited to the exigencies of the case. As we would avoid this anguish, let us avoid the occasion of it. Let us not treasure up for ourselves unavailing regret and lamentation, on account of great duties neglected and precious opportunities lost for ever.

2. The encouragement to prayer, importunately persevered in, and offered for a particular object, is very great. Our Savior's instructions authorize and require such prayer; and Providence, within the observation of many at the present day, gives most affecting and convincing answers to it.

3. By the constant practice of fervent prayer for spiritual blessings on particular friends, we may become emboldened to perform other more difficult duties, such as solemn warning, reproof, and a full and free declaration of the danger of the impenitent, and an explicit testimony to the reality and necessity of personal holiness.

A. B.

For the Panoplist.

EXTRACTS OF A LETTER FROM A FATHER TO A SON AT A DISTANCE.

“DEAR SON,

I HAVE your three letters now before me. It was with great satisfaction I received the two first; and in them a promise of another,



if health permitted. I waited with anxiety several weeks, and lately the long expected letter came to hand. I read it not without tears of joy mingled with concern. I rejoiced in heart to find, that God had been doing his work in his own way; and that without the help of one, to whom, from the gratitude he had excited in your breast, you have, in your two first letters, ascribed so much. If prayers, examples, and precepts of your parents have been useful to you, ascribe all the praise and glory to the Great First Cause. We have done only that, which it was our duty to do: and how often are better means lost, and worse than lost, on many youth. But I greatly rejoice, that the God, whom I profess to serve in spirit, who was the guide of my youth, and who is still my supporter, my hope, and trust, and comforter, has been pleased of his sovereign distinguishing mercy to awaken you; to shine into your mind by his word and Spirit; to give you, as I humbly hope and trust, the light of the knowledge of his glory. He has, by his word and Providence, alarmed your fears, and made you see your danger; and has he not made you "flee from the wrath to come, and lay hold on the hope set before you?" You appear to see that your condemnation is just; and do you not see wisdom and goodness in the methods of God's grace? Is not the Savior he has provided, just such a Savior as you need? Do you not need the teachings of his word and Spirit? In mercy he has taught you many important lessons; and you still need his divine teaching, and will through life. Give up yourself to him, then, and sit at his feet to hear his instructions. Thus receive him as a prophet, as *your* prophet. You have been trying to patch up a righteousness of your own; have been looking for something good in yourself; something to render you a *little* better, somewhat more acceptable to God. But you will appear worse and worse, if you see yourself in God's light, or in the light of his word. God's word says, "all our righteousnesses are as filthy rags." Do you not see, that you need a better righteousness? This "the Lord our righteousness" has prepared for the naked,—the destitute. Receive Christ, then, as your priest, your righteousness, your all. You will find the powers of darkness assaulting you; the world, the flesh, and the devil tempting; and you must perceive the need you stand in of Christ, as a king to rule and govern you, and all events respecting you; to support in trials, to ward off, or support under temptations. The king of Zion alone is able to do all this, and even "more than we can ask or think." Will you not, then, enlist under Him? Will you not trust yourself in his hand? and to his care?

"I am glad to find in your last, that you have been providentially led to the perusal of so good authors as those, whom you have mentioned. Dr. Doddridge's *Rise and Progress of Religion in the Soul* was the most powerful instrument, (next to the Bible,) in the hand of the Holy Spirit, of communicating light and comfort to my mind. When I was younger than you are, I read it with great satisfaction and profit. *Pilgrim's Progress*, and the *Travels of True Godliness*, were also very useful to me; but *Zion's*

Pilgrim, which you mention, I do not recollect. I hope that God, who was the guide of my youth, will also guide you to the choice of such books, and other means, as he shall be graciously pleased to bless for your instruction. But do not neglect the plain positive injunctions of our blessed Lord and Master, to find better helps. Remember he has himself said, "He that doeth the will of my Father shall know of the doctrine, &c." The voice from the excellent glory said, "This is my beloved Son, hear him." And he said to his disciples, at the institution of the supper, "Do this in remembrance of me." Is not this, then, plainly the will of God? How long will you neglect to do it? Not that I think this insures salvation to every communicant; no, we have reason to fear thousands have gone from the Lord's table to destruction. But who can expect "clear evidence" of sonship, or discipleship, or even of friendship to Christ, in the neglect of any one of his institutions!

"It sometimes, or in some persons, requires a long life of trials, of changes and temptations, to obtain clear evidence of a child-like love, and attachment to God and his authority, to Christ and his cause; for such is the deceitfulness of the heart, that we often deceive ourselves in regard to this point. In prosperity we think we love God, and may feel, or think we feel, joy in God; when, in fact, we only rejoice in ourselves, and our comforts; love ourselves, and whatever gratifies us; but when God reverses the scene, then is the time to try our attachment to him.

Remember that this world was not designed by the great sovereign, as a state of rewards and punishments; but as a state of trials, a state of probation. Do not calculate upon too much comfort; but, if God is graciously pleased to grant you seasons of religious comfort; of "joy and peace in believing;" be very humble, and very thankful! For, though there is great reward in keeping the commands of God; yet it is through much tribulation, that any man enters into the kingdom of heaven. Study usefulness; and "be thou faithful unto the death, and I will give thee a crown of life," saith the Lord. Search the Scriptures prayerfully. "Pray without ceasing, and in every thing give thanks, for this is acceptable in the sight of God." In this way, that is, in the way of hearty, uniform obedience to the commands of God, you may humbly hope to have comfort. But do not once think, that you lay the Almighty under the least obligation to give you comfort by any thing you can do. "Yield your body, (your whole man,) a living sacrifice, holy, acceptable to God; for this is a reasonable service." We are bought with a price; therefore "glorify God with your body, and your Spirit which are his." You know, my son, how full the Bible is of instruction; for, "from a child you have known the sacred Scriptures, which are able to make us wise to salvation through sanctification of the Spirit, and belief of the truth." For this faith, and for those sanctifying influences of the Spirit, we should earnestly pray; not trusting to the merit of our prayers, but to the free sovereign grace of God, for an answer to



our supplications. I am glad to find this prayer in your last letter, "O for clear views of the great scheme of salvation; and more of the living faith." May God grant you your request: but do not expect to see, so as to comprehend fully, the great scheme, "which the angels desire to look into." We must suppose, that even they cannot fully comprehend it; much less we, "who have our habitation in the dust, and are liable to be crushed before the moth."

"I must conclude, wishing you the further, and constant influences of the Spirit of truth, to lead and guide you into all truth, and to cause you to understand all your errors. May the path of duty be ever made plain to you, and may you cheerfully walk therein till death, and then receive a crown of life, as the free gift of God, through Jesus Christ; to whom be glory in the church for ever, Amen."

## RELIGIOUS INTELLIGENCE.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE eighth annual meeting of the American Board of Commissioners for Foreign Missions was holden in Northampton, (Mass.) on the 17th, 18th, and 19th days of September, 1817. Present,

The Hon. JOHN TREADWELL, L. L. D.  
 Rev. JOSEPH LYMAN, D. D.  
 Rev. SAMUEL SPRING, D. D.  
 Rev. SETH PAYSON, D. D.  
 Rev. JEDIDIAH MORSE, D. D.  
 Hon. JOHN HOOKER Esq.  
 Rev. CALVIN CHAPIN, D. D.  
 Rev. JESSE APPLETON, D. D.  
 Rev. ALEXANDER PROUDFIT, D. D.  
 Rev. SAMUEL WORCESTER, D. D.  
 Rev. HENRY DAVIS, D. D. and  
 JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Vice President, and, on the two following days, by the Recording Secretary and the Rev. Dr. Proudfit.

The Annual Accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Report of the Prudential Committee was read and accepted.

The officers of the Board are as follows; viz.

The Hon. JOHN TREADWELL, Esq.	<i>President.</i>
Rev. SAMUEL SPRING, D. D.	<i>Vice President.</i>
Rev. Dr. SPRING,	} <i>Prudential Committee.</i>
Rev. Dr. MORSE,	
Rev. Dr. WORCESTER, and	
Mr. EVARTS,	
Rev. Dr. WORCESTER,	<i>Corresponding Secretary.</i>
Rev. Dr. CHAPIN,	<i>Recording Secretary.</i>
Mr. EVARTS,	<i>Treasurer.</i>
Mr. ASHUR ADAMS,	<i>Auditor.</i>

Resolved, That Dr. Morse present the thanks of this Board to CHESTER ADAMS, Esq.\* for his services as Auditor the last three years.

Resolved, That the Trial Balance of the Treasurer be annually delivered to the Recording Secretary, and by him recorded in his book of records.

The Report of the Agents for the Foreign Mission school, as prepared by their Committee, was read.

Philo Swift, Esq. and the Rev. Timothy Stone, both of Cornwall in Connecticut, were appointed agents, in addition to those who had previously constituted the Agency for the Foreign Mission School established in that town.

Dr. Spring, Mr. Evarts, Dr. Davis, and Mr. Hooker were appointed a committee to consider, and report on, the subject of compensation to the Corresponding Secretary.

The following report of the committee last named was read and accepted, viz.

It appearing to this Board, that the duties and labors of the Corresponding Secretary are such as necessarily occupy a great part of his time, and are essential to a successful accomplishment of the important and benevolent objects of the Christian public in their benefactions, and of the incorporation of this Board: Therefore,

Resolved, That measures be taken for an effectual discharge of the duties of the Corresponding Secretary; and that his Honor Lt. Gov. Phillips, Hon. William Reed, William Bartlet, Esq. and Jeremiah Evarts, Esq. be a committee to devise means for this purpose; which committee are requested to report their doings to the Prudential Committee, who are authorized to carry the same into effect.

Resolved, That it shall be the duty of the Agents of the Foreign Mission School to report, every six months, a statement of the pecuniary concerns of said school to the Prudential Committee; and it shall be the duty of the Principal Instructor of said school, every three months, to report to the Prudential Committee the state of said school; and the Prudential Committee are authorized to give, from time to time, such directions as they shall think proper.

At 3 o'clock, P. M. on the 18th, attended public worship, when Dr. Appleton delivered a sermon, by appointment of the Board, from 1 Cor. i, 21.

Resolved, To authorize the Prudential Committee to take such measures as they shall judge expedient, relative to a missionary chapel and school houses, at Bombay.

Resolved, That the Board approve of the doings of the Prudential Committee in reference to the stations they have selected to which missionaries have been sent, and in which schools have been established; and do also approve of the extension of schools to other Indian tribes, as stated in the report of the Prudential Committee, under the patronage, or in concurrence with the authority, of the government of the United States.

Resolved, That the thanks of this Board be presented to the Rev. Dr. Appleton for his sermon delivered this day by appointment of the Board; that a copy be requested for publication; and that Dr. Morse, Mr. Evarts, and Dr. Chapin be a committee to accomplish the object of this vote.

The Rev. JEREMIAH DAY, L. L. D. President of Yale College, was unanimously elected a member of the Board.

Resolved, That the thanks of this Board be presented to the Rev. Solomon Williams, and to those individuals and families in this town, whose hospitality has been experienced by the members during the session.

Resolved, That Dr. Lyman present the thanks of this Board to Mr. Levi Strong and the choir of singers under his direction, for their very acceptable services in the public religious exercises on the 18th instant.

Resolved, that Dr. Lyman present the thanks of this Board to the Proprietors of the town Hall, for the very convenient accommodations afforded to the members in that room during their session.

\*Mr. Adams declined a re-election.



Resolved, That the thanks of this Board be presented, in such manner as the Prudential Committee shall judge most suitable, to such associations and individuals, male and female, as have contributed to the benevolent objects of the Board.

Resolved, That the Prudential Committee be authorized and directed to erect a monumental stone, suitable to the simplicity of the missionary character, and with an appropriate inscription, over the grave of Mrs. Harriet Newell, at Port Louis in the island of Mauritius, as a testimonial of the affectionate and grateful remembrance of her sacredly cherished by this Board.

Resolved, That the next annual meeting of the Board be holden in the Philosophical Chamber of Yale College, in New Haven, on the Thursday next succeeding the 2d Wednesday of Sept. 1818.

The Rev. Dr. Spring stands first preacher for that occasion, and the Rev. Dr. Payson was appointed to preach in case of his failure.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Committee of agency for the Foreign Mission school; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer by the Rev. Dr. Payson.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

[In publishing this Report, we omit those parts, which contain extracts from missionary letters and journals already before our readers. The few exceptions to this remark are made for the sake of continuing the narrative without interruption.]

#### BRETHREN,

SHALL we mourn, or shall we rejoice? One of our number, a greatly beloved and revered associate, rests from his labors, and is gone to receive his reward. His life was a shining light of increasing effulgence; his death was the setting of an autumnal sun without a cloud. This is not the place for ample eulogy. It is due, however, to the memory of the illustrious dead, and especially to the honor of the Eternal Spirit, here thankfully to record, that the lamented Dr. DWIGHT was an ardent friend and a strong supporter of missions. By his distinguished instrumentality in enlisting under the banner of the cross many young men, destined for public action; by his enlightened views and divine sentiments, impressed on many more; by his extended and powerful general influence; and by his counsels and exertions in direct connexion with this Board, he probably did not less than any one of his survivors in this country has done, towards the advancement of this holy cause. And if he now rests with the apostles of the Savior, of all his works on earth it delights him chiefly to remember, that he was disposed and enabled to do something for a cause so beneficent and glorious;—so dear to saints and angels in heaven, and to Him, whose immeasurable love to it is the continually opening theme of their most joyous and exalted praises. Is our late associate now an associate with the innumerable company before the throne of God and the Lamb? The thought will impart a sacred elevation to our views, and a celestial animation to our work. If we be faithful, we too shall rest in due time; and we too shall enter into the joy of our Lord.

The Report now to be submitted will be disposed under several distinct heads.

#### BOMBAY.

OUR mission at Bombay claims our first attention. By our last Report the history of this mission was brought down to the close of Nov. 1815. It is now to be continued to the 20th of last May, within four months of the present time.

The period, thus defined, affords many reasons for gratulation and thankfulness, as a period of tranquillity and prosperity. Not only have the Brethren Hall and Newell been quieted in their station, but the Mission has received accessions of strength, and of means for extending its operations.

"This day," say the Brethren, in their Journal, Nov. 1, 1816;—"This day has been made joyful to us by the arrival of our long expected Brother Bardwell, his wife and child. They arrived safe, after a voyage of twenty-seven days from Columbo. It was a joyful meeting to us all; and we heartily united in thanksgiving and praise to that all-directing Providence, that has so mercifully preserved and guided us in all our ways, and crowned us with goodness and loving kindness. Now our waiting eyes are unto the Lord, that he would grant our brother a quiet settlement here; that thus our hands may be strengthened, and our hearts encouraged." The Lord was gracious to their desires. Mr. Bardwell, accompanied with the other brethren, was soon presented, with a letter of introduction from Governor Brownrigg of Ceylon, to the Governor of Bombay. His excellency received them, they say, "with his accustomed kindness, and expressed to Mr. Bardwell his readiness to shew them any favor." Accordingly Mr. Bardwell took up his residence in connexion with the Mission, and entered upon its labors with alacrity, and without apprehension of difficulty as to his remaining there.

In a few weeks afterwards, Mr. Hall was married to an English lady, who had resided in the country so long as to have acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay, and who is considered by the brethren as no small acquisition to the Mission.

Referring to these accessions the Brethren say, "The mission family at Bombay is now very different from what it was, when the Brethren Hall and Newell were laboring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust for the time to come in the same infinitely wise, kind, and gracious God, who has hitherto guided and blessed us."

In another communication, they say, "Agreeably to the recommendation of the Prudential Committee, we have revised the plan of polity which was forwarded to you in Dec. 1814, and have, with perfect unanimity, adopted the Rules and Regulations a copy of which is enclosed." The Rules and Regulations thus adopted are in perfect agreement with the principles established by this Board; and are in the opinion of your Committee very judicious.

Thus happily circumstanced, the missionaries appear to have applied themselves with great assiduity to the several branches of their work; which are preaching, translating, printing, and establishing and superintending schools.

It is about two years since the Brethren Hall and Newell have been able to *preach*, with a good degree of facility, in the language of the country.

In private journals, which they have sent to us, and some of which have been published, the Brethren have given us some specimens of the manner in which they employ and acquit themselves in this part of their work: from which it appears, that they have little difficulty at any time in finding people collected, or in collecting them, in considerable numbers; that favorable opportunities are frequently afforded them for exposing the absurdities and enormities of heathenism, and for displaying, in contrast with them, the excellencies of Christianity; and that they are often heard with attention, and not without manifest impression.

Besides thus preaching to the heathen, wherever and whenever they can find an opportunity, the brethren have certain regular exercises, statedly attended. On Sabbath morning they hold a meeting for poor Europeans and half-casts, whose situation renders them objects of particular compassion, and to whom they impart religious instruction. Regularly also on the Sabbath, they have public worship in English at their own house; and once a month they celebrate the Lord's supper.



On the last day of the year 1815, they commenced the public reading of the Scriptures at one of their school-rooms. The reading is in the language of the country; and upon the portions read expository remarks are made. At these exercises, which appear to have been holden twice a week, from the time of their commencement, a considerable number of pagans and some Jews have attended.

Although, for reasons now obvious, the missionaries must continue to go out into "the streets and lanes of the city," and preach as they can find opportunity; yet they are strongly impressed with the importance of having soon a house for public worship, where people of all classes, disposed to attend, may be accommodated. "It would be needless," they say, "to adduce arguments to evince the expediency of a measure, so universally sanctioned and enforced, by the example of all Christian missionaries." In the opinion of your committee, also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the Christian public for the purpose of procuring the means of building a missionary chapel, or house of worship, for the benefit of the heathen in Bombay, will be promptly and liberally answered.

Another important part of the work of our missionaries is that of *translating*. Their general views, on the subject of translations, have been communicated to this Board; and are such, your Committee believe, as will meet the approbation of every considerate and judicious mind. Deeply impressed as they are with the importance of a good translation of the Scriptures entire into a language spoken by millions of people, and at the same time of the difficulty of making such a translation, they are yet sanguine in the hope, that they shall be enabled in due time to accomplish the design. A portion of their time every day is devoted to the study of the Scriptures in the original languages of those Holy Writings. For reasons such as these, they very reasonably think themselves entitled to a degree of confidence in their qualifications for making a good translation; and they appear to give themselves to this part of their work with sacred zeal, and with intense application. Besides a harmony of the Gospels, they have translated the Evangelists separately, the Acts of the Apostles, several of the Epistles, and select portions of other parts of the Bible.

Another part of their work is *printing*. Their ardent desire of being able to commence this business was communicated to the Board in the Report of the last year. This desire, to their great joy, has been fulfilled. The printing press, for which this Board is indebted to the generosity of a gentleman in Boston, and which, with its appurtenances, was sent out to Calcutta, in December last, had not, of course, at our latest dates, been received at Bombay. But before they had intelligence, that a press would be sent to them from this country, they had made arrangements for procuring one from Calcutta; and by the kind aid of the Rev. Mr. Thomason, to whom they and this Board are indebted for many favors, they received from thence, on the 9th of December, a press, with a fount of Nagree types. As Mr. Bardwell, who is acquainted with the printing business, had arrived at Bombay about a month before, no time was lost in preparing to get the press into operation. Various difficulties however occurred. In their fount several types were wanting; others were untrimmed; and considerable alteration was found necessary in their press. But their resolute perseverance prevailed; and on the 10th of March, they finished the printing of fifteen hundred copies of a Scripture tract of eight octavo pages. "Almost the whole of the work," they say, "from the beginning to end, has been done with our own hands. Difficulties of various kinds, and such as could not well be described, have occurred; but we have been able so far to overcome them, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission."

In another communication, they add, "After so many discouragements as our mission has experienced, you will, we doubt not, rejoice with us in our being enabled at length, through divine goodness, to commence the delightful work of printing the word of God in the language of a numerous heathen people. We expect to put the Gospel of Matthew to the press in a few days, but shall not probably have it ready for distribution under three months.

The representation given by the missionaries, in reference to the quality of the paper to be used in the printing of the Scriptures, is sufficient to shew the reasonableness of their request, that paper may be sent to them from this country, or ordered from England. Accordingly, your Committee have made arrangements for sending out a hundred reams.

Conformably also to opinions expressed by the Brethren at Bombay, our missionary Mr. Graves, under the direction of the Committee, has been making himself acquainted with the business of founding types, and Mr. Nichols with that of binding books. And as there is much difficulty in procuring good workmen at Bombay, it will probably be judged expedient to send out ere long some suitable persons to be employed in different branches of business, connected with the printing establishment, that the missionaries may not be too much occupied with manual labor.

The total expense of the printing establishment, when gotten into operation amounted to about 1000 dollars. The press sent out to Calcutta, if not wanted at Bombay, will be sent to the brethren in Ceylon.

Another, and a most important part of the work of our missionaries is the *care of schools*. Their views, and the views of your Committee on this subject at large, were submitted, and approved, at our last anniversary. The brethren at Bombay have under their care an English school, consisting of about forty pupils. This since the accession of females to the mission they hope to enlarge, upon the plan similar to the mission school at Serampore, and in such a manner as will render it a source of emolument to the general establishment. But their hearts are much more ardently engaged in free schools for the instruction of the native youth and children in their own language. Of these they had, at their last dates, three for heathen and one for Jewish children; containing in all about three hundred pupils. The teachers of the schools for heathen children are natives; but are employed by the missionaries, and under their direction. In the first school the teacher, for some time, made it a part of his care to instruct his pupils in the rites of idolatry; but the missionaries interposed, and this part of his instructions was discontinued. As the schools are of recent date, it is not yet time to hear much of the progress of the pupils in learning; but the representations of the brethren are encouraging.

It has before been mentioned, that at the stated meetings for the public reading and exposition of the Scriptures, several Jews have attended; it is gratifying to state here, that in one of the Free Schools for heathen children, there had been some time more than twenty Jewish children; and that there should be a school principally for Jewish children, the brethren more than a year ago, considered as being, for several reasons, very desirable. "The Jews themselves," they then wrote, "have solicited it. They are very poor, and but few of their children are at present taught to read and write. In such a school the boys could be taught without any scruple in the Scriptures of the Old Testament, at least. A number of heathen boys would belong to the school, who of course would be instructed free from idolatry, in the knowledge of the true God. It would also lead to such an intercourse with the Jews, as would be favorable to their instruction in the knowledge of Christ." Under these impressions, they resolved on establishing such a school, as soon as they could engage a suitable teacher. In the course of the last spring, a Jew of considerable attainments, and well acquainted with the language of the country, offered himself for the service. Accordingly the school was instituted. It consisted in May, soon after its establishment, of about forty Jewish pupils, who are instructed to read and write both Hebrew and Mahratta. "We think this," say the brethren, "an interesting



school, and cannot but hope, that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ. In this opinion, and this hope, all Christians will deeply participate.

Your Committee are persuaded, that it will be the delight of this Board, and of the Christian public, to gratify, to the greatest possible extent, the benevolent desires of the missionaries in regard to the establishment of schools. Twelve hundred dollars for this object was sent out for Bombay about eight months ago; another remittance of a thousand dollars was sent about three months ago, and large remittances will be forwarded for the same object by the missionaries now soon to depart. An important consideration, in reference to this branch of beneficent exertion, is, that there is no limitation to the field now opened for the moral culture of children. All the charitable feelings of the pious and liberal can here find ample scope for exercise. It is to be observed, however, that some care is necessary, lest a peculiarly pleasing and popular kind of charity should so engross the feelings of the liberal, for a short season, as to leave other equally important objects unprovided for. Thus schools are a delightful and promising branch of Christian charity; but unless missionaries are supported, schools cannot be properly superintended.

Amid their numerous and urgent labors and cares, the brethren at Bombay have looked abroad upon the heathen world extensively, with most expanded feelings and views. They have collected and communicated much information, important particularly in missionary respects, concerning the different parts of India, Persia, Arabia, Syria, Palestine, and Egypt; in all which countries they believe that missionary stations might be established with fair prospects of success. They have proposed various plans, evidently the result of deep and enlightened reflection, for the advancement of the general cause. And from the shores of India, their voice has been heard in this country and in Europe, calling upon all Christians to engage in the heavenly design of imparting the blessings of the Gospel to the heathen. *The liberal deviseth liberal things, and by liberal things shall he stand.*

#### CEYLON.

At our last anniversary, we had only the bare intelligence of the arrival of the missionaries, sent out two years ago by the *Dryad*, at Columbo in Ceylon. Your Committee have now the happiness to report some particulars of a highly gratifying nature.

After a passage, during the whole of which they had only gratefully to acknowledge and to record the tender mercies of God, they arrived at Columbo on 22nd of March, of the last year. They were welcomed upon the shore most affectionately by the Rev. Messrs. Chater and Norton, English missionaries then at the place; and were received by the officers of the government with marked attention and kindness. On the next morning, a sermon was preached on board the *Dryad*, by Mr. Poor, in which the signal mercies experienced during the passage were devoutly recounted, and a very affectionate leave was taken of the officers and company of the vessel, to whom, and particularly to Capt. Buffinton, the master, and Capt. Titcomb, the supercargo, very grateful acknowledgments were made.

The dispositions of the Governor of Ceylon will appear in a letter, addressed by him to the Corresponding Secretary, which has already been published.

Similar dispositions towards the missionaries, and the great object of their mission, were, on various occasions, testified by other principal officers of the government. In the fourth annual report of the Columbo Auxiliary Bible Society, made after the missionaries had been several months in the place, distinct mention is made of them; and the Report adds, "They certainly appear to be men of superior attainments and information, and in every respect well qualified for the benevolent office, which they have undertaken."

These testimonials must be highly gratifying to this Board and to all the friends of Missions; and agreeable to the dispositions expressed in them, has been the uniform treatment received by our missionaries, from the principal men, not only at Columbo, but in other parts of the Island.

The Brethren sojourned at Columbo about six months. A considerable time was requisite, for the purpose of obtaining, by correspondence with the brethren at Bombay and other missionaries in different parts of India, such information, as would enable them to determine, agreeably to their instructions, on the stations best for them to occupy; and after they had come to the determination, it was several weeks before the monsoon would allow of their departure to the places of their destination. During their stay, however, they were neither idle, nor uselessly occupied. Soon after their arrival, at the instance of the Hon. and Rev. T. J. Twisleton, Chief Secretary to the government, they took charge of the instruction of several young natives, designed for the Christian ministry; and as soon also, as conveniently they could, they opened an English school. In the forementioned Report of the Ceylon Bible Society, made about a year ago, notice is taken of the particulars now stated in the following terms: "In the beginning of last May, eleven young Cingalese, of the Vellale cast, and four Malabars, were placed under the tuition of the American missionaries, for the purpose of being instructed in the principles of theology and the doctrines of the Christian religion, as they are most of them intended for the profession of the church. They are from 14 to 24 years of age, and were all brought up under Mr. Armour, at the Seminary, where they learnt to read and write the English language.

"They receive also from one of the American missionaries regular lessons in geography, a science which is utterly unknown to the natives, and deserves a particular attention in the plan of their education, as it is certainly well calculated to enlarge their minds, and remove many of the prejudices, under which they labor. These young men were placed by the Hon. and Rev. T. J. Twisleton under the American missionaries, who give them daily instruction without any pay or remuneration.

"The American missionaries have besides, a school consisting of 26 European children of both sexes; for they are in this department assisted by their wives, who are well qualified for the superintendence of female education." With these statements the accounts of the missionaries themselves perfectly accord.

Besides the attention given by them to the youths and children under their care, they afforded assistance to the English missionaries at Columbo, and in the vicinity, by preaching on the Sabbath and other days, from three to six sermons a week. It is gratifying to notice the harmony and brotherly affection which subsisted there between missionaries not only of different nations, but also of different religious denominations. Congregationalists, Episcopalians, Methodists, and Baptists were all in mutual fellowship; and on the day of communion at the Lord's table, in the chapel of the Rev. Mr. Chater, a Baptist missionary from England, the infant child of our missionary Mr. Meigs was baptized.

"We have the satisfaction," say the brethren in a joint communication, "We have the satisfaction to believe that the time we spent at Columbo was not lost to the missionary cause. By our preaching in English, the missionaries there were enabled to devote more attention to that part of their work, which relates to the natives. By imparting instruction to those, of whom our native school was composed, we used the most appropriate means, for promoting the object of our mission. By our European school we did something toward defraying the expenses of the mission, and we hope, rendered some assistance to the children of those parents, by whom the school was supported. By residing at the seat of government, we experienced but few of those evils, arising from false reports and groundless suspicions, to which foreigners are generally exposed; and we may hope, that the acquaintance we formed with the principal characters at Columbo, will prove to be of lasting utility to us, and to our mission."



The result of their inquiries in regard to the stations to be occupied, was, that Mr. Bardwell should go to Bombay, and, if permitted, settle with the missionaries there; that Messrs. Richards and Meigs should attempt an establishment at Batticotta, and Messrs. Warren and Poor at Tillipally, both in the Province of Jaffna in the northern part of Ceylon. This district was visited by Dr. Buchanan in Sept. 1806, and by our missionary, Mr. Newell, in July 1813; and by both of them it is represented as peculiarly interesting, in a missionary point of view. Mr. Newell, in his journal, says, "In case of our settling in Ceylon, the province of Jaffna seemed to be the most eligible spot for us. It is near to the continent, and the Tamul, spoken at Jaffna, is the language of eight or nine millions of people, separated from Jaffna only by a narrow channel." In this opinion of the eligibility of Jaffna, the principal gentlemen at Columbo, the Chief Justice Sir Alexander Johnstone particularly, who expressed himself at large on the subject, and the missionaries generally, were fully agreed. And in this eligible province, Tillipally and Batticotta are considered as decidedly the best missionary stations.

Having settled their determination, and obtained the permission of the Governor, the brethren judged it advisable, that Mr. Warren should go by land to Jaffna, without delay, for the purpose of making some preparatory arrangements there; and that the rest should take passage, with their effects, by water, as soon as the monsoon would permit. Accordingly Mr. Warren left Columbo on the 1st of July, and arrived at Jaffnapatam on the 11th. Mr. and Mrs. Poor took their departure by water, on the 20th of September, and arrived at Jaffna on the 26th; and Mr. Richards and Meigs with their wives followed on the 24th of the same month, and arrived after experiencing some dangers, on the 1st of October.

In a joint letter, bearing date Jaffnapatam, Oct. 9, 1816, the Brethren say: "On leaving Columbo, such was the state of our families, and our mode of conveyance, we had many fears, that we should be subjected to some serious evils on our passage. But He, who had before protected us, dealt better with us than we feared. Our safe arrival at this place, and the favorable circumstances that surround us, lay us under additional obligations to serve our divine Master. We have visited the places, in which we hope to spend our lives, in opening the treasures of the Gospel to the heathen. Tillipally is situated about 10 miles north, and Batticotta 6 miles northwest, of Jaffnapatam. At each place, there are between three and four acres of land, on which stand a dwelling-house, a large church without a roof, and a variety of fruit-trees. From the estimates that have been made, 12 or 15 hundred dollars would be necessary to make such repairs as a prosperous mission at these stations would require."

Both Tillipally and Batticotta are represented as being places of great amenity and salubrity. The glebes and buildings mentioned by the Brethren are the property of the government. The churches and mansion houses were built by the Portuguese, in the 16th century; they are chiefly of coral stone; and the churches are so large, that, when repaired, two-thirds of each, will be amply sufficient for the purposes of public worship, and the remainder will afford good accommodations for schools. Of the fruit trees about fifty on each glebe are palmyras: of which tree the timber is much used in building; the leaves serve to cover the roofs of their houses, and form the olas, so generally used in the east, instead of paper; and the fruit constitutes the principal food of the natives for more than one half of the year. Thirty or forty good palmyras, it is said, will, for that season, support a family of natives.

The Brethren have been officially given to understand, that these glebes and buildings cannot be permanently secured to the Mission, until the pleasure of the British government at home shall be known; yet they have thought themselves warranted, in entering upon the premises, and making such repairs as may be made with little expense, and as will render the buildings fit for temporary use; leaving the question of more thorough repairs to be determined hereafter. At Tillipally, the repairs were in such forwardness, that Messrs. Warren and Poor took up their residence there, about the

middle of October. But at Batticotta, the requisite repairs could not be made before the rainy season came on; and Messrs. Richards and Meigs, at the latest date, 20th of Jan. 1817, remained at Jaffnapatam. There they were employed in studying the Tamul language, preaching occasionally in English, and getting forward, as the season would permit, the preparations for their residence at Batticotta.

Since fixing their residence at Tillipally, the Brethren Warren and Poor have regularly, on the Sabbath, preached by an interpreter there, and also at Mallagum, a place about two miles distant. Their congregations have varied from 30 to 80 persons. No females attend. They have every day, also, at the time of morning prayers, an exercise of religious instruction, at which a considerable number of persons are usually present. Early in December, they established a school for the instruction of native youth and children, both in English and Tamul, and another at Mallagum; and at their last dates, they were making preparations for establishing a third school at Milette, and a fourth at Panditrepo, places in their vicinity.

In the Province of Jaffna, there are some relics of the Roman Catholic religion, which was introduced two or three hundred years ago, by the Portuguese; some traces of religious knowledge afterwards communicated by the Dutch; and some decaying fruits of the labors of the missionaries Christian David, Mr. Palm, and others: yet the great mass of the people are pagans. In the other provinces of Ceylon, the paganism is of the Buddhist form, the same which prevails in the Burman empire; but in Jaffna, it is Hindoo, the same with that which prevails on the neighboring peninsula of India. In this district, however, the people generally, and even the Brahmins, are less devotedly attached to their idolatrous rites, have feebler prejudices against Christianity, and are more easily accessible by missionaries, than in almost any other part of the pagan world. They are particularly fond of having their children instructed; and our missionaries represent, that there will be no difficulty in establishing schools among them, to the utmost extent of the means, which shall be afforded for the purpose; and that something towards supporting the schools may even be expected from the people themselves.

They also represent, that there is urgent want of Bibles and of school books. There is a good translation of the Scriptures into the Tamul, the language of the province, made by the Danish missionaries, in the last century; but copies of the Tamul Bible are extremely scarce. A considerable number of the people can speak, and some of them can read, English; and many of them are particularly desirous of having their sons taught the English language: but the English Bible is also scarcely to be found, and the country, in a word, is almost entirely destitute of books. Our missionaries had applied to the Columbo Auxiliary Bible Society for some Tamul Testaments for their schools; and were in expectation of receiving a few; but they saw no prospect of a supply of books from any quarter, until they could be printed in Jaffna; and there is no printing press in the district. They therefore express an earnest desire to be furnished, as soon as possible, with a printing establishment, and with hands and means for putting it into vigorous operation. Whether it will be best to order to Jaffna the press already sent out, and intended for Bombay, or to send out another directly from this country for Jaffna, your committee have not determined; but it will doubtless be the pleasure of this Board, that the desire of the missionaries should be accomplished, and their means of usefulness enlarged with the least unnecessary delay. And it is to be hoped, that the friends of the Bible in our country extensively will display a liberality towards the object here presented, in some proportion to its evident and urgent claims.

It is not in the district of Jaffna only, that Bibles and other books might be advantageously distributed. The island of Ceylon at large is in a state of peculiar preparation for the means of Christian instruction. It is blest with a government of most benign influence, which lends countenance and aid to every benevolent design; and upon its population, extensively, a very considerable impression has been made by the operations of Missionary and Bible



Societies. To this impression, the Chief Justice, Sir Alexander Jonnstone, a most distinguished and enlightened friend of mankind and of missions, in a communication which he has done us the honor to make to this Board, expressly attributes the very interesting fact, that a plan, which he has had long at heart for the abolition of slavery in the Island, has lately been adopted with wonderful consent. As so important an effect has been produced by means, in which this Board and this Christian community have had a share, the benevolent Chief Justice entertains the hope, that from us in this country aid will also be received, towards the improvement of the large numbers of children, who, in consequence of the abolition, will be placed in circumstances peculiarly interesting to public charity.

Nor should it be overlooked, in this general survey, that the language of the Province, in which our missionaries are stationed, is also the language of 8 or 9 millions of people on the neighboring peninsula; and that the intercourse is such that, from Jaffna, Bibles and other books might with ease be extensively distributed in India.

Hitherto our Ceylon mission has been marked with signal favor; and its present prospects are most rich in promise. The field is white already to the harvest, and most active exertions, with humble dependence on the Lord of the harvest, are evidently and urgently demanded. The feelings and views of the missionaries appear to be such, as every friend to the cause would wish them to cherish. *(To be concluded in our next.)*

#### PECUNIARY ACCOUNTS OF THE BOARD.

*The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.*

To cash paid from Sept. 1, 1816, to Aug. 31, 1817, in conformity to orders of the Board, and of the Prudential Committee, from No. 150 to No. 210, both inclusive,	\$20,461 39
Losses by counterfeit and altered bills, and by bad or deficient coin,	
remitted in donations during the year,	23 32
Balance carried to the credit of the Board in new account, Sept. 1, 1817.	153,841 61
	<hr/>
	\$74,326 32

#### Contra Cr.

By balance brought to the credit of the Board in new account, Sept. 1, 1816, as appears by the Auditor's certificate of Sept. 4, 1816, \$44,277 69 |

By cash received in donations, between Sept. 1, 1816, and Aug. 31, 1817, inclusive; viz. as published particularly in the Pan. for Oct. 1816,

pp. 474—476,	\$2,065 10
November, pp. 519, 520,	1,121 48
December, pp. 558—562,	3,214 56
January, 1817, pp. 30—32,	1,274 26
February, pp. 88—90, as explained in the Pan. for	
September, p. 419,	1,577 87
March, pp. 143, 144,	1,990 51
April, pp. 177, 178,	1,206 27
May, pp. 234, 235,	885 62
June, pp. 286—288,	2,201 72
July, pp. 328—330, as explained in the Pan. for Sep-	
tember, p. 419,	3,935 37
August, pp. 373—375,	2,422 92
September, pp. 417—421,	4,829 98

A legacy given by Miss Sarah Norton, of Farmington, (Con.) mentioned in a note, at p. 476 of the Panoplist for Oct. 1816, as being held in litigation; it having been since confirmed to the Board by a Judicial decision, 500 00 |

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\$27,225 66

By cash received as interest of money and income of stock, during the year past; viz. on account of the Norris Legacy, \$2,251 75 |

On account of other funds, 553 29—2,805 04 |

Carried forward \$30,030 70 \$44,277 69

	Brought forward	\$30,030 70	\$44,277 69.
By gain on a small bill of exchange on London,	2 93		
By the avails of the Narrative of Five Youths sold,	15 00—17 93—	30,048 63	

\$74,326 32

N. B. It will be observed, that more interest has been received during the year, than accrued within that time. The reason is, that a considerable portion of the interest received had accrued before the year commenced.

SUMMARY ACCOUNT OF MONIES PAID FOR THE BOARD, BETWEEN SEPT. 1, 1816, AND AUG. 31, 1817, ON ORDERS FROM NO. 150, TO NO. 210, INCLUSIVE; VIZ.

Remitted on account of the salaries and extraordinary expenses of the missionaries at Bombay,	\$1,777 78	
Remitted on account of schools at Bombay,	2,200 00	
On account of the translations at Bombay, of which \$500 were directed to be paid to the Bombay Bible Society,	1,000 00	
On account of the purchase of types, and other materials of printing,	500 00	
Cost of a printing press, given by a gentleman in Boston, and credited among donations,	148 32	
Services of Mr. Cornelius, while soliciting donations for the education of heathen children in India,	128 00	
Travelling expenses, &c.	47 08	
Printing subscription-papers, &c.	8 10—183 18—	5,800 28
Remitted on account of the salaries and extraordinary expenses of the missionaries in Ceylon,	3,224 66	
On account of the translations to the Columbo Bible Society,	500 00	
Books for the missionary library,	80 00—	3,804 66
On account of the outfit of Mr. Nichols, about to sail to Bombay,	250 00	
Do. do. of Mr. Graves,	420 00	
Necessary expenses, while waiting for a passage,	18 00—	688 00
Premium on Spanish dollars, purchased for remittances to India,	226 68	
Premium of insurance on the money sent out in the Dryad,	233 00—	450 68
Expenses of the missions and translations in the east, besides the share of general contingencies which these missions and translations occasioned,		\$10,761 62
Expenses of the Foreign Mission School, established by the Board, at Cornwall, (Con.) viz For the purchase of land, buildings, and repairs, under the superintendence of agents appointed by the Board,	\$3,000 00	
Expenses of boarding, clothing, and instructing the heathen youths before they were placed at Cornwall, and of their travelling to the place of their residence, from the places where they were respectively found,	499 77	
A quarter's salary of the principal,	125 00	
Expense of a large edition of the narrative of Five Youths,	306 45	
Expense of agencies in collecting donations for the school, and in making purchases; and of advances toward managing the farm belonging to the establishment, and toward providing food and clothing for the students, the number of whom is at present twelve,	1,087 61—	5,018 83
Expenses of the mission and schools among the Cherokee Indians; viz.		
Expenses of Mr. Moody Hall, while learning the Lancastrian method of instruction at Troy, (N. Y.)	\$100 00	
Outfit and expenses of Mr. Moody Hall and Loring S. Williams, and their wives, in preparing for the mission, and journeying to the seat of it, by the way of New York, Savannah, and Augusta, including the purchase of a waggon, horses, and harness, which are now the property of the Board,	1,169 14	
Remittances to Mr. Kingsbury, on account of the necessary expenses of the mission,	871 00	
Services and travelling expenses of the Rev. Elias Cornelius, while collecting donations for the mission and schools among the Cherokees,	412 72—	2,552 86
Expense of agencies, in soliciting donations for the school-fund generally,		385 79
General contingent expenses of the Board; viz. Travelling expenses of the members in attending the annual meeting at Hartford,	278 50	

Carried forward \$278 50 \$18,719 16



	Brought forward	\$278 50	\$18,719 10
Travelling expenses of the Prudential Committee, in attending their meetings,		24 50	
Do. do. of the Corresponding Secretary, while on the business of the Board,		28 75	
Do. do. of the Treasurer,		26 88	
Contingent expenses of the meetings of the Board and of the Prudential Committee,		23 64	
Expenses of law-suits, in defending the legacies of Sarah Norton and Julia Norton,		114 00	
Expense of agencies in soliciting donations for the general objects of the Board,		191 29	
Printing annual Report, Sermon, and Circulars,		142 81	
Notarial and other fees,		3 50	
Brokerage in the purchase of dollars and stocks, packing dollars, boxes, freight, transportation and duties,		81 16	
Paid for transcribing,		1 25	
Fitting up Depository and rent,		16 39	
Printed and other stationary for the Treasurer, blank books, wrapping paper, twine, &c.		35 36	
Stationary for the Corresponding Secretary,		5 18	
Postage of the Treasurer,		47 24	
Do. of the Corresponding Secretary,		17 02	
Discount on bills issued by distant banks, by other corporations, and by individuals,		47 62	
Advanced to the Society of inquiry at Andover for the increase of their library,		57 20	—1,142 29
Allowance to the Treasurer for his services during the year preceding the annual meeting, Sept. 1816,			400 00
Do. to the Corresponding Secretary and Clerk of the Prudential Committee,			200 00
			<u>\$20,461 39</u>

## AUDITOR'S CERTIFICATE.

THIS certifies, that I have examined the accounts of Jeremiah Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending August 31, 1817, and found them correctly kept and well vouched, and a balance remaining in his hands of fifty three thousand eight hundred and forty one dollars and sixty one cents, accounted for by the within schedule. CHESTER ADAMS, Auditor.

Charlestown, Sept. 14, 1817.

The Schedule here referred to contains the particulars, which compose the following sums; viz.

In bonds and notes secured by mortgages,	\$15,319 50
In notes with good indorsers, or collateral security,	7,304 52
In notes and bonds on interest, received in their present state directly from donors,	1,918 36
In U. S. stocks, and bank stock, at cost,	18,433 58
Property in a productive state,	\$42,975 96
In the hands of the Corresponding Secretary to meet contingent expenses,	116 10
Small balances in the hands of agents, to be accounted for,	223 13
Ready money deposited in banks,	\$8,721 65
In current bills and specie,	1,804 77
	<u>—10,526 42</u>
	\$53,841 61

N. B. Before the annual meeting the Committee had made appropriations to the full amount of the ready money in the Treasury; and since that time more has been paid, than the ready money above stated, added to all the donations received since the annual meeting. It is to be considered, that more than \$53,000 of the productive property belongs to a permanent fund, the interest of which only can be used. About \$3,000 more have been received in legacies, which it seems desirable to keep as a part of the permanent fund; and it is indispensable to possess a considerable balance to meet unforeseen exigencies, and to apportion expenditures to different objects, without encroaching upon funds specifically appropriated by the donors. Calls are now very urgent in behalf of all the different objects of the Board; particularly in behalf of the Foreign Mission School at Cornwall, and the schools and missions among the Cherokee and other south-western

Indians; and further remittances will be necessary for salaries, translations, and schools in the east. It is proper, therefore, that the friends of missions should be informed, that they will help the good work by forwarding speedily any monies now in their hands, destined to the Treasury of the Board, and by making all suitable exertions to increase the number, the zeal, and the activity of benefactors of the heathen world.

**JOURNAL OF MESSRS. HALL AND NEWELL AT BOMBAY, CONTINUED  
FROM P. 411.**

*July 13, 1816.* To-day committed to the care of Capt. Austin of the ship *Fawn*, for America, our Journal up to this date, letters to Dr. Worcester and Mr. Evarts, and a large number of private letters; also a small trunk of books to Dr. W. consisting principally of copies of Tamul and Arabic Bibles, the Mahratta Testament, parts of the Scriptures in Hindoostanee, Arabic and Persian Grammars, Persian and English Dictionary, &c.

Capt. Austin has been extremely kind to us. He was particularly desired by the Hon. Mr. Gray to shew us any favor he might be in a situation to do for us. And we would gratefully notice, that Capt. A. has generously presented to us, (partly on his own account, and partly on Mr. Gray's account,) a number of articles, in the way of stores, which were very acceptable to us.

15th. Capt. A. sailed for America by way of Trincomale, Madras, &c.

Some days ago we engaged another native schoolmaster to open another (a third) charity school, as soon as he could procure a suitable place. To-day he informed us, that he commenced the school on the 12th and that he has already collected more than 30 boys. He is to receive 10 rupees a month, and is to pay the rent of the school room himself.

29th. *Nagpunchmee* is the name, by which the Hindoos call this day. It is so called from *Nag*, signifying a serpent, and *punchumee*, signifying worship, and because, on this day, the Hindoos perform their annual worship of the serpent. Three reasons are assigned for this worship. 1st. Because a serpent is the bed, on which their god Vishnu is said to repose in the sea of milk. 2nd. Because they suppose, that a serpent supports the world upon his head. But 3d, and principally, because Krishna, the eighth incarnation of Vishnu, in one of his adventures against the demons, fell into the mouth of a monstrous serpent, and was apparently in the utmost danger of being destroyed. This threw his mother into the greatest alarm and distress, and having interceded for the life of her son, she vowed to the serpent, that if it would spare him, every body should worship the serpent one day in every year. Therefore, the Hindoos very scrupulously observe this anniversary in the belief, that great evil will befall them, should they disregard it.

On this day they pretend, that the serpent makes his appearance. The place of his fancied appearance is a rocky spot; and around a crevice in a large rock is built an arch about twice the size of a large oven. Here the people are coming and going, from morning to night, and the latter part of the day the crowd from a great distance around is immense; so great indeed, that many of the people, who come with their various offerings of milk, butter, parched rice, flowers, &c. for the serpent, cannot force their way to the spot, but approach as near as is practicable, and throw their offerings as far forward as they can. Many persons, who have live serpents to exhibit, gather around on the occasion, and find it a very profitable season; for the people offer also to those live serpents, money, milk, and rice. Many of the persons, who exhibit these serpents, are females; they handle them with as little hesitation as they would a necklace; and they are almost constantly bawling, "Nag poojah," that is, worship the serpent. This is their manner of inviting the people to come and pay their homage to the snakes which they have to exhibit. At this ceremony the females are far more abundant in their offerings than the men.



While a part of the multitude are engaged in their offerings, others are employed in a great variety of diversions either for amusement or for gain. The whole scene is a most moving spectacle of degradation and guilt. The occasion afforded us an opportunity of addressing many of the deluded people, on the unreasonableness, guilt, and awful consequences of such kinds of worship.

At Poonah, on the two days next succeeding the anniversary, the Peshwa, or Governor, makes large presents to the Brahmins, and provides them liberal entertainments. On this occasion, all who offer themselves for examination as to their knowledge of the shaster, and their skill in the various employments in which they may be engaged, receive a reward proportionable to their proficiency. Some receive fifteen rupees, and others five hundred, and what the Peshwa expends in this way on a single occasion, is said to amount to several hundred thousand rupees.

August 4th, Lord's day. I [Mr. H.] went to the native burying ground at about 19 o'clock, A. M. Before my arrival, three bodies had been brought for burial, and four for burning. The police seapoy, who keeps a register of all the dead that are brought here, told me, that yesterday the number was nine, and the day before seventeen. The occasion afforded a favorable opportunity, for addressing in all, about 50 heathens. Here I saw, as I have often seen before, a number of poor persons, scraping among the ashes and sand in search of money which might be accidentally dropped by the people during the ceremony of burning, or which might be deposited with the dead body on the funeral pile. Some of these poor persons were females, who were digging with a skull bone which served them in place of a hoe. A multitude of human bones are scattered over the ground, for they bury without coffins: and they have for so long a time been burying in such great numbers in this one spot, that it is now perhaps impossible to dig a grave any where within the limits of the burying ground, without throwing up a great number of bones.

5th. Received a letter from our brethren at Ceylon, dated 9th July. This letter states that in answer to the petition of the brethren for leave to establish their mission in the district of Jaffna, to establish schools and a printing press, to distribute the Scriptures and other religious books &c. &c. Government granted them all they requested. Tillipally and Batticotta are the two towns which the brethren have fixed on as their stations. The government seem decidedly favorable to our dear brethren. Thus we have new occasion to record the goodness of the Lord, to give praise unto his name, and to trust in him for all things.

Another Baptist missionary, Mr. Griffiths, and his wife, have just arrived from England at Columbo to join Mr. Chater.

7th. To-day is performed on this side of India, a famous religious ceremony, called the *Narral poojah*. *Narral* signifies a cocoa nut, and *Poojah* signifies religious worship. Hence it is often called coconut day.

This religious ceremony consists chiefly in making offerings to the sea; or rather to the imaginary deity, whose peculiar province it is to control the watery elements. The offerings consist of cocoanuts, flowers, leaves, coins of copper, silver, and gold, and sometimes, it is said, they offer pearls and diamonds. They wade some distance into the water, cast away their offerings, mutter their prayers, and bow in adoration to the god of the sea.

An origin, as ridiculous as it is fabulous, has been assigned to this annual ceremony. But as it is performed at a time, when it is supposed that the severity of the monsoon is past, and when the native boats, after being closely blockaded for more than two months, may again safely venture out to sea, it is most probable that this ceremony is performed as a kind of thank-offering to the sea for again becoming propitious; and also to the watery element generally, because that quantity of rain has been given, on which depends the harvest of the year.

On this occasion, it is thought that 160,000 people assemble on the sea-shore near the fort of Bombay. Some of the Parsees and Mussulmauns join with the Hindoos in this idolatrous worship. Sports of various kinds accompany the ceremony; and the temporary toy-shops and refectory stalls

are so numerous, as to render a great part of the scene more like a fair than any thing else.

11th. *Lord's day.* One of us went to the native burying ground. To-day 17 dead bodies have been brought to this spot. Held religious conversation in the audience of 30 or 40 heathens.

At another place several persons were engaged in worshipping the cow. Wreaths of flowers were put on the head of the cow, and also the sacred paint and oil. Rice and flowers were offered to the cow, and the pitiable yet rational, accountable, and immortal beings bowed their faces to the earth in adoration of the dumb beast. With what *peculiar* fitness may it be said of such, "Every man is *brutish* in his knowledge."

The usual method of worshipping the cow is by walking around her a certain number of times, and repeating forms of prayer appropriated to the service.

In another place, a Parsee was seen soliciting charity for the dogs. They have a high religious veneration for this animal. It is a part of their religion to provide for them in times of scarcity, and persons are often employed to go about the streets and feed the dogs with bread, cakes and sweetmeats.

16th. Finished the translation of John's Gospel. The four Gospels are now translated. Yesterday we were presented with several dozen small school books, for the use of our English school society.

18th. *Lord's day.* Went to the native burying ground at half past 9 o'clock, A. M. Twenty-three bodies had been either burnt or buried in the morning before that hour. Fifteen bodies yesterday, and twenty four on Friday, were deposited here.

21. Observing a number of Jews in their burying ground, I went to them. They were engaged in repeating prayers at the grave of a man, who died eleven months since. The prayers were in Hebrew. A white cloth was spread over the whole length of the grave, incense was burning at the head of it, and flowers were scattered over it; and the children of Abraham, a people accursed of the Lord, and yet beloved for their father's sake, were standing with their faces set towards their Jerusalem and bowing to their beloved Deity, all of them often repeating *amen*, while the priest was indecently mumbling over what none of them understood. I inquired the cause of the ceremony. They replied that to day the friends of the deceased gave an entertainment: for their custom required them to give three entertainments on account of a departed relative: the first seven days after his death, the second at the end of four months, and the third in the eleventh month. On these feast days the friends repair to the grave to perform the ceremony which has been mentioned.

The burying ground of the Jews is of considerable extent, and the graves in it are very numerous. Most of them have grave stones, and on many of them epitaphs in Hebrew are inscribed.

26. This morning was introduced to our acquaintance a Mr. W. an Englishman, who has been a traveller in India, Persia, &c.

Mr. W. has resided several years in Persia, and travelled through various parts of the country. He observed, that the attachment of the Persians to the Mohammedan religion was weakening, and that they were receiving impressions and sentiments very favorable to Christianity. He gave an interesting account of a distinguished Mussulmaun with whom he was intimately acquainted, who had become a convert to Christianity, and who has privately received baptism by a Roman Catholic priest, though he disapproved of their superstitious ceremonies.

Mr. W. without hesitation said that missionaries might reside in Persia, provided they did not distinctly avow their object; but proceed quietly with the translation of the Scriptures, and with religious conversation in rather a private way.

27th. The Hindoos at present are engaged in a great anniversary in honor of their celebrated god Ganesa, who is more commonly called Gunputtee, and who is supposed to be the same as the Janus of the Romans. This god the Hindoos believe to be an incarnation of the Deity; but he is not one of



their ten great incarnations. The Puranas say, that he was born after the manner of men of Parvate, the wife of Mahadave. But the popular belief of the Hindoos is this. Parvate was one day wishing to bathe, but she had no one to guard the door. On this emergency she had recourse to the odd expedient of scraping the scurf from her body, and out of that she created Gunputtee, and set him to guard the door. While he was discharging this duty, Mahadave came home and demanded entrance. But the young centinel courageously forbade him to advance. Upon this Mahadave flew upon Gunputtee in a rage, and cut off his head. Parvate instantly fell into rage and grief for the death of her son; and by reproofs, intreaties, and threats of destroying her life, and involving Mahadave in guilt, she so wrought upon the feelings of her murderous husband, that he promised to restore Gunputtee to life. But on searching for the severed head it could not be found. He therefore resolved to cut off the head of the first living thing which he should meet, and affix it to the body of Gunputtee. The first thing he met was an elephant. The elephant's head, therefore, was taken and united to Gunputtee's body, which is the cause of his being uniformly represented with the head of an elephant, united to a human body, which is furnished with four, and sometimes a greater number of hands.

Various anecdotes are related of this god, as well as of the other deities of the Hindoos. The following is more worthy of notice, since it is the foundation of a Hindoo anniversary.

On a certain day all the gods and goddesses went on a visit to mount Hali, the residence of Mahadave. As they ascended the mountain, the road being rough and narrow, and the crowd great, the vehicles of the gods began to jostle together, which caused Gunputtee with his great belly to fall from his mouse, on which he was riding in his accustomed style. The moon saw him fall, and bursting into laughter at the diverting spectacle, she sported with the calamity of the unfortunate god. At this Gunputtee was so enraged, that he instantly blasted the moon with a resistless curse, and decreed, that whosoever should henceforth look at the moon should perish.

The company proceeded to Hali, but soon found, that the moon, instead of blessing them with her cheering light, had withdrawn herself from their view. On inquiry they found, that she had fallen under the curse of Gunputtee, and was overwhelmed with affliction. Upon this, the whole company began to adore and intreat Gunputtee, and continued the exercise until they could venture to implore mercy from him for the moon, and urge a removal of the curse. He proved propitious; and so far removed the curse as to allow all mankind to look at the moon, with the exception of one day in every year. On this forbidden day no one can look at the moon but on pain of eternal destruction. Yesterday was the prohibited day for the present year. The Hindoos scrupulously observe the day, and they seem to believe, that should they transgress in this matter, it would be their ruin.

For several days many persons have been employed in making images of Gunputtee from clay. These images are more or less nicely executed and ornamented, and sold at various prices from five pice (cents,) to eight or ten rupees. The images are carried to the houses of the people; there they are consecrated and worshipped; and to-day the multitude have been employed in carrying the images in procession with music, and dancing, and shouting from their houses to the tanks, (pools,) when, with flowers and other offerings, they are thrown into the water. This is an annual ceremony.

Gunputtee is worshipped in a great variety of ways by the Hindoos. They consider him as the god of wisdom and prudence, and they all invoke his name at the commencement of all the business and all the concerns of life. His images abound in every part of India, and it is believed, that this figure engrosses a greater share of the Hindoo worship than any one of all their other gods.

The present anniversary has afforded very favorable opportunities for addressing the heathen on the absurdity of making gods of clay one day, worshipping them the next, and drowning them the third. Alas! what

Subjects of commiseration are such idolaters! O that the Lord Jesus would arise and make himself known among this ignorant people. In his power it is to save.

(To be continued.)

# DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Sept. 1. From Mr. Joseph Wood of White Bluff, Georgia, by the Rev. Dr. Worcester,	\$5 00
2. From Mr. Breed of Charlestown, by the Rev. Dr. Morse,	1 00
From the Merrimac branch of the Foreign Mission Society by Mr. Joseph S. Pike, Treasurer,	53 06
From the Foreign Mission Society of Bath and the Vicinity, by Mr. Jonathan Hyde, Treasurer,	45 13
From the Female Missionary Society in Portland, for missions on our own continent, by the Rev. Mr. Payson,	80 00
From a friend of missions in the north parish of Andover, (Mass.)	10 00
From the Female Foreign Mission Society of Braintree, by Mrs. S. S. Storrs, Treasurer,	50 00
From a charity-box kept in Braintree,	6 00
Contribution in Park Street church, after the ordination of the missionaries,	360 00
9. From several single ladies in the first parish of Hingham, by the Rev. Joseph Richardson,	3 06
From a friend,	5 00
From the Female Foreign Mission Society of Preston, (Con.) by Miss Eunice Harris, Treasurer,	8 00
13. From a friend, in a letter with the Savannah post-mark,	20 00
From the Female Cent Society in West-Haven for the translations, by Mrs. Smith, Treasurer, remitted by T. Dwight, Esq.	16 00
From Mrs. Mc. Elhenny of Charleston, (S. C.)	50 00
Avails of collections at the monthly concert in the village at Dartmouth College, by Professor Shurtleff,	26 20
From a friend, by Mr. J. C. Proctor,	2 00
From collections in a school of Misses at Williamstown, (Mass.) by Professor Kellogg,	4 50
Sept. 16. From the following individuals in Bluehill, (Maine,) viz.	
Rev. J. Fisher, \$2; J. Holt, \$1; A. Clough, \$1,	4 00
Dea. T. Stephens, \$1; Dea. S. Hewins, \$2; P. Parker, 50	3 50
From O. Johnson, \$1; M. Ray, \$1; J. Woods, \$1; N. Ellis, \$1,	4 00
From S. F. and W. Parker, \$1 each; J., J. T. and S. Holt, \$1 each,	6 00
From R. Dodge and D. Osgood, \$1 each,	2 00
From F. Hardin, and J. W. Johnson, 50 cents each,	1 00
From N. Hinkley,	50
17. From avails of contributions at the monthly concert in Paris, (N. Y.) by the Hon. Henry M' Neil,	17 11
From a Female friend of missions, by the Rev. Samuel Osgood, of Springfield,	4 00
From a friend of missions at Roxbury, (N. H.) by the Rev. Holloway Fish,	5 00
From a contribution at Rindge, (N. H.) after sermon by Rev. Mr. Nichols, remitted by the Rev. Dr. Payson,	12 00
From the Rev. David H. Williston of Tunbridge, (Ver.) by the Rev. Dr. Lyman,	50 00
18. From the Female Missionary Society in Boston, for the translations, by Mrs. Cooper,	14 00
From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Treasurer,	100 00
From a female friend of missions in Springfield, by the Rev. S. Osgood,	5 00
From a friend to missions, by the Rev. Henry Lord,	25
From the Rev. Dr. Payson, two annual payments,	6 00
From the Weathersfield, (Con.) Female Foreign Mission Society, by Mrs. Ann Marsh, Treasurer,	90 00
From the Auxiliary Foreign Mission Society of Franklin county, by Jerome Ripley, Esq. Treasurer,	170 00
From a female friend to Foreign Missions in Cazenovia, (N. Y.) two annual payments,	6 00
Saved, by the same person, from the trimmings of wearing apparel,	3 00
Carried forward	\$1,188 30



	Brought forward	\$1,188 30
Avails of the contribution in Northampton, after a sermon by the Rev. Dr. Appleton,		90 59
19. From the Rev. Dr. Appleton,	4 00	94 59
From a young lady in Cazenovia, by the Rev. Solomon Williams,	2 75	
From three children, now deceased, in Cazenovia, by do.	4 42	7 17
20. From the Foreign Mission Society of Norwich and Vicinity, by Hezekiah Perkins, Esq. viz.		
For the translations,	30 00	
For missions abroad,	9 00	
For American missions,	22 00	111 00
From an aged female in Brookfield, by the Rev. Micah Stone,		1 00
22. From children in Miss Fay's school in the Union Religious Society of Braintree and Weymouth, by Mr. Jonas Perkins,		7 00
24. From the Female Association in Genoa, (N. Y.) by the Rev. Seth Smith,		21 00
Avails of a contribution in Gloucester, after a sermon by Mr. Nichols,		25 00
25. From William Wellman for the Cherokees, by the Rev. Dr. Chapin,	75	
Contribution at the monthly prayer-meeting in Pomfret, (Con.)	7 00	
From individuals in Rocky Hill, (Con.) for the Cherokees,	1 07	8 87
From the Christian Charitable Society, in Wendell, (Mass.) by the Rev. Hervey Wilbur, for the translations,	16 65	
From the Catechetical Society in the same town, for do.	8 77	25 42
26. From the Female Cent Society in Dorset, for the American Indians, by the Rev. William Jackson,	24 00	
From Dr. Alpheus Morse of the same town, for do.	1 00	25 00
29. From a female friend, by Mrs. Morse of Charlestown,		3 00
From an unknown person in the state of New York, by the Rev. Dr. Morse,		1 00
		\$1,518 30

## SCHOOL FUND.

Sept. 1. From the gentlemen's association in the 3d parish of Newbury, by the Rev. John Kirby,	\$7 50
2. From the Jordan Lodge of Free masons, Danvers, for the support of a child in the family of the Rev. Daniel Poor, to be named JORDAN LODGE,*	30 00
From the Young Men's Society in Newburyport, a semi-annual payment, by Mr. Benjamin Cross,	10 00
From the Female Juvenile Mite Societies in Augusta, the second semi-annual payment, for a child to be named SAMUEL NEWELL, by the Rev. Mr. Tappan,	15 00
From a Missionary Box kept at the house of the Rev. Mr. Tappan,	12 00
3. From a Mite Box, kept in the room of one of the students in Bowdoin College,	3 00
From a Society in Bath, for the support of schools among the heathen, by Miss Sarah J. Jenks, Treasurer,	8 82
5. From a little girl, by Mr. Bingham,	50
From the Charitable Society of the Female Academy in Litchfield, for a female child to be named SARAH PIERCE, by Miss E. Beecher, President,	30 00
From young ladies in Norwich,	30 00
16. From children in Miss Lawrence's school in Ashby, by Dr. Crosby,	3 00
From children in Miss Barrett's school in Ashby,	2 14
From several children collected by Miss Rebecca Locke in Ashby,	1 50
From a society of children in Bluehill, (Maine,) by the Rev. Jonathan Fisher,	8 64
17. From a Society of young ladies in Paris, (N. Y.) for a child to be named ELIPHALET STEEL, out of respect to their pastor, by Miss Harriet M' Neil, Treasurer,	30 00
From the Female Charitable Society in Hawley, by Mrs. Polly Groat,	15 77
From Martha A. Longley of Hawley, a child of ten years,	50
From the Hatfield Female Society for educating heathen youth, for a child to be named JOSEPH LYMAN, out of respect to their pastor, and in testimony of his zeal in the cause of missions, by Mrs. Hannah Partridge,	39 00
18. From contributions in Nelson, (N. H.) after sermon by Mr. Nichols, remitted by the Rev. Dr. Payson,	26 92
	Carried forward \$265 29

\*This donation was accompanied by an affectionate letter from the donors, fully explaining their views and wishes in reference to the education of the objects of their bounty.

	Brought forward	\$265 29
From the Female association in Williamsburgh, for a child to be named HENRY Loun, out of respect to their pastor,		30 00
From the Young Men's Society in Middletown Upper Houses, by the Rev. Joshua L. Williams,	10 00	
From the Young Ladies Society in do.	8 00	
From sundry individuals,	9 75	27 75
From the Female Association in Goshen, (Mass.)		12 00
From the Female Associations in Charlemont, by the Rev. Joseph Field,		20 10
From the school of Miss Lydia Richards in Ashfield, (Mass.)		2 30
19. By the Rev. Dr. Hyde the following sums; viz.		
From charity boxes in Williamstown,	6 13	
From do. in Lanesborough,	3 25	
From do. in Lenox,	2 94	12 32
From the Female Association in Westboro', (Mass.) a semi-annual payment, for a child to be named ELISHA ROCKWOOD, out of respect to their pastor, by Miss Hannah Fay, Treasurer,		15 00
20. From the Foreign Mission Society of Norwich and Vicinity, for educating American youth,		2 00
By the Rev. Nathan Perkins, Jun. an agent appointed with particular reference to the collection of funds for the Foreign Mission School at Cornwall, (Con.) from sundry societies and individuals, the following sums, viz.		
From contributions in Amherst, (Mass.)	40 25	
Contributions at Pelham, \$4 10; Sunderland, \$23 73	27 85	
At Ludlow, \$9 57; Granby, \$23 72,	33 29	
At South Hadley, \$32 09; Conway, \$36 12,	68 21	
At Belchertown, \$15 49; Greenfield, \$37 40,	52 89	
At Muddy-Brook, (Deerfield,)	7 05	
At Montague, \$14 63; Ashfield, \$21 56,	36 19	
At Hawley, \$23 15; Plainfield, \$19 78	42 93	
At Brattleboro' (Ver.) 1st parish,	10 92	
At do. do. 2d parish,	40 00	
At Cummington, \$10 07; Goshen, \$27 20,	37 27	
At Williamsburgh,	17 05	
At Whately, \$19 46; Wendell, \$20 75,	40 21	
At Hatfield, \$28 16; Hadley, \$55,	83 16	
At Enfield, \$18 00; Southampton, \$38 17,	56 17	
At Easthampton, \$20 18; Northampton, \$57 94,	78 12	
From the Amherst Charitable Society, by L. Dickinson, Treasurer,	29 39	
From the Young Men's Charitable Society in Conway,	31 75	
From the Conway Female Society for promoting Christianity, by Louisa Parsons, Treasurer,	19 03	
From the Belchertown Charitable Society,	6 50	
From the association of females at Greenfield, by Mrs. Sarah Stearns, Treasurer, (of which \$30 are appropriated to the education of a child to be baptised ROGER NEWTON, out of respect to their late pastor,)	51 83	
From the Juvenile association in Greenfield,	8 50	
From a female praying society in Northfield,	14 50	
From the Female Cent Society in Brattleboro' (Ver.) by Mrs. S. Holbrook,	24 86	
From a female praying Society in Amherst, by Mrs. Sally Church,	13 41	
From a female friend of missions in Williamstown,	2 00	
From J. Warner, and Son, Amherst,	1 50	
From two brothers in do.	1 00	
From a little girl,	25	
From a friend in Ludlow,	2 00	
Do. \$1, Do. 25,	1 25	
From a female in Granby,	20	
From the Rev. Evan Johns, in South Hadley,	8 00	
From a female friend in do	1 00	
From a family at Mill River, (Deerfield,)	1 77	
From two young ladies in Greenfield,	2 00	
From Mrs. A. L. in do.	5 00	
From a friend, a book sold at	1 83	
From a number of females,	16 00	
From an aged friend at Greenfield,	1 00	
From a female friend in Northfield,	1 00	
From do. \$1; from a widow in do. 50,	1 50	
From a friend at Barnardstown,	1 00	

Carried forward \$919 55 \$386 90



	Brought forward	\$919 55	\$386 90
From 7 children in a family at Hawley,	- - -	62	
From a friend in Charlemont,	- - -	1 00	
From an aged widow in Hadley,	- - -	5 00	
From a young lady on a visit to Hadley,	- - -	1 00	
From A. Jakeway of Brattleboro', (Ver) a piece of cloth valued at	- - -	6 25	
From Mr. Dawes, Cummington, do. valued at	- - -	2 50	
From sundry persons, various articles of jewelry sold at	- - -	14 23	950 15
22. From the Juvenile Society in Acworth, (N. H.) by the Rev. Phineas Cooke,	- - -		5 01
25. From the Female Cent Society in North Killingworth (Con.) by the Rev. Dr. Chapin,	- - -		10 00
From little girls in the school of Miss Abigail Fales in Wrentham,	- - -		6 75
29. From a charity-box kept at the monthly concert of the Old South church, Boston, for a child to be named JOSUA HUNTINGTON, out of respect to their pastor, by Miss Harriet Moore,	- - -		30 00
Total donations received in September, \$2,907 11.			\$1,388 81

JOURNAL OF THE AMERICAN MISSIONARIES IN CEYLON, CONTINUED FROM P. 425.

*Sabbath, June 9, 1816.* Attended church. Two natives, who had been priests of Boodh, were baptised. One of them was by far the most learned and influential character among those of the Boodhist religion. He visited the Burman empire on official business; was highly honored by the king and priests of that country; and enjoyed superior advantages for improvement. Soon after his return, the information he had acquired appeared to be the means of leading him to a successful examination of the Christian religion. He is now qualifying himself to preach the Gospel. It is believed, that his conversion will have extensive influence upon the professors of the Boodhist religion.

11. One of the brethren, by invitation, visited Sir Alexander Johnstone. Sir A. conversed very freely on the state of things at Jaffna in a missionary point of view; stated what steps he had taken, and what he thought necessary to be done to civilize the people. In his view they should be Christianized, and have some civil privileges. Of the 60 millions of native British subjects in India, the inhabitants of this Island are the only people who enjoy the right of trial by jury. This right was secured to them through the instrumentality of Sir A. He is preparing for us a large map of the district of Jaffna, on an improved plan, which must be very useful if we settle at Jaffna. He made inquiries concerning the Prudential Committee, and gave encouragement that he should address a letter to them on the state of things at Jaffna.

12. A Boodhist priest called on us; says he would throw off his robes if he could get rice. These priests frequently visit the missionaries.

14. This morning we received a very favorable answer from government to our petition. This well corresponds with the series of blessings which we have experienced, in the prosecution of our important undertaking. For this will we thank God and take courage. At a special meeting, resolved, that Messrs. Warren, Richards, Meigs, and Poor establish themselves in the Jaffna district, as soon as it is practicable, two at Tillipally and two at Batticotta. These places are eight or ten miles from each other, and about the same distance from Jaffnapatam. Appointed a committee to ascertain how soon we can go to Jaffna by water, and whether it is expedient to open a school for females.

15. We learn that one Baptist and four Methodist missionaries have arrived at Galle. The former is to join brother Chater.

17. This morning the missionaries of different denominations in Columbo, twelve in number, took breakfast at brother Chater's. We resolved to meet once a fortnight at each other's houses; have a short and appropriate address, and free conversation on missionary subjects.

At our meeting for business, we divided our number with reference to the two stations at Jaffna; brothers Richards and Meigs at one, Warren and Poor at the other. In the evening took tea at Sir Alexander's. He very politely presented us with several literary curiosities, which we hope to send to America. Have ascertained that we cannot go to Jaffna safely by water short of two or three months.

18. We have been refreshed by receiving letters from America by the *Fawn*, which has recently arrived at Bombay. As only the Tamul or Malabar language is spoken at Tillipally and Batticotta, we have dismissed our Portuguese instructor.

22. Resolved, that brother Warren go on to Jaffna by land as soon as he can prepare. We think that much may be done by him to facilitate our settlement at Jaffna and Batticotta.

24. Yesterday received a letter from brother Newell, in which he very strongly urges, that a part of our number should go to Travancore, if possible. We have attentively considered his suggestions, and are unanimously of the opinion, that, if we establish a mission at Jaffna, four missionaries at least are wanted. We consider an establishment at Jaffna to be one of the most effectual means of opening the way for us to the continent.

25. Received a kind letter from Dr. Carey, in answer to ours forwarded by the *Dryad*. Sister Poor opened the school on the 19th instant. Twenty-five scholars are engaged. Most of them are from the first families in the settlement.

27. Mr. Griffiths, a Baptist missionary, with his wife arrived in town from Galle. His services were much needed to strengthen the hands of brother Chater.

28. Addressed a short letter to government, requesting a grant of the public buildings and lands at Tillipally and Batticotta.

29. Received an answer from the Governor through the Rev. G. Bisset, stating, that his excellency cannot comply with our request, until the premises at T. and B. shall have been examined and valued, and the result presented to him signed by the collector of the Jaffna district. He however gives us such assurances, as justify us in making arrangements for our settlement at the two stations. He has written to the collector in our behalf.

*July 1.* This morning the missionaries at Columbo held their meeting at our house. Brother Chater gave a short address from the following words, "All hail." His object was to show, that our agreement, in regard to the great doctrines and duties of Christianity, lays a proper foundation for the salutation in the text. We then spent an hour in conversation; concluded, that when we have exhausted those subjects on which we agree, we will discuss those on which we differ. At 4 o'clock P. M. after we had united in prayer, brother Warren took leave of us and set out on his journey to Jaffna in a palankeen. In the evening, we attended the monthly prayer-meeting. These are interesting seasons; for as missionaries we feel that many are laboring together with us in the most effectual manner.

16. The brethren attended the missionary meeting at the Rev. Mr. Harvard's. Brother Richards preached from, "Whatsoever thine hand findeth to do, do it with thy might."

18. Received a letter from brother Warren, dated Jaffnapatam, 12th instant, which was the day after his arrival. He had a very prosperous journey, and was kindly received by the principal characters to whom he had been recommended. He is now residing in the family of J. M. Mooyart, Esq. who is a very distinguished friend to missions.

19. Having complied with brother Chater's request, made a few weeks ago, to assist him in ordaining Mr. Seirs as a missionary, the brethren set apart this evening to examine him on the subjects of experimental and doctrinal religion, with reference to his ordination. We have satisfied ourselves in regard to his qualifications.

20. This morning sister Bardwell was safely delivered of a son. Thus not only common but special mercies call forth our gratitude, and prompt us to greater diligence in the service of our Master. This evening three



soldiers, with whom we have frequently conversed in reference to their joining our church, visited us. We informed them, that we should now consider them as candidates to be admitted at the next communion season, if no objection should be made.

*Sabbath, 21.* This evening three persons were baptised and received into brother Chater's church; two soldiers and a native physician.

*Monday, 22.* This evening Mr. Seirs was ordained in brother Chater's chapel in the Pettah. Sermon by brother Meigs; consecrating prayer by brother Richards; charge by brother Chater, and right hand of fellowship by brother Poor. Many circumstances conspired to render it an interesting and solemn season. Brother Seirs, we may hope will be a useful missionary. He is of Dutch and Cingalese descent, and is well acquainted with the Dutch, Cingalese and Portuguese languages. He converses intelligibly in English.

*Tuesday, 23.* Several persons have applied to join our native school. But as they are of a different cast from those who now belong to the school, they could not be admitted without much difficulty. Received a letter from brother Warren; he has visited Tillipally and Batticotta; finds that the public buildings, a house and church at each place, are in a ruinous state. The plan and valuation of the premises will soon be sent on to government by the collector. It excites much interest in those parts, that missionaries are coming among them.

*Tuesday, 30.* Attended the missionary breakfast at the Rev. Mr. Armour's. Heard an address from the words, "Go ye out into all the world," &c. Sent letters to the Rev. Messrs. Ringletaube and Loveless at Madras.

*Wednesday, 31.* Received a letter from brother Warren, containing some estimates of the expenditures requisite for putting the dwelling houses at T. and B. into a habitable state.

*Sabbath, Aug. 4.* Held our communion. Received two soldiers of the 73d regiment into our church. This day the Columbo Bible Society met at the king's house. After a very excellent and appropriate sermon in the Fort church, by the Hon. and Rev. T. J. Twisleton, a report was read by the Rev. G. Bisset, secretary to the Society, containing much information on the moral state of the Island. It appears, that the new Cingalese version has been printed as far as the Epistle to the Romans. The printing business has been advanced very rapidly since it has been superintended by the Rev. Mr. Harvard, one of the Wesleyan missionaries. It was gratifying to hear from the lips of his Excellency the Governor, who is the President of the Society, that no part of his official duty gave him more pleasure, than that which related to the propagation of Christianity among the inhabitants of the Island.

*Monday, 5.* All the Wesleyan Missionaries on the island, being ten in number, are now holding a conference at this place. We learn, that three of them are to be stationed at Jaffna, one at Trincomale, one at Batticalo, two at Galle, one at Matura, and two at Columbo. We consider it a pleasing circumstance, that we have an opportunity of knowing from personal acquaintance, that they are men who appear to be zealously engaged in the good cause. From a letter just received from brother Warren, it appears doubtful whether either of the houses at T. and B. can be repaired before the rainy season commences in that part of the island; i. e. before the latter part of October. If not, we shall doubtless reside at Jaffnapatam, where we shall be favorably situated for commencing the study of the Malabar language.

*Tuesday, 6.* Resolved, that brothers Warren and Poor occupy the station at Tillipally; and brothers Richards and Meigs that at Batticotta.

*Thursday, 8.* Learned that the Government has received a communication from the collector at Jaffna, concerning the public buildings at T. and B. We may hope soon to have an answer to our letter, requesting a grant of the lands, churches, &c.

*Thursday, 22.* Received another letter from brother Warren, containing information on various subjects. We experience many advantages in consequence of his being at Jaffna before us.

*Sabbath, Sept. 1.* Communed with Brother Chater's church; the number of communicants 19. At this meeting brother and sister Bardwell dedicated their child, named Horatio Furbush, to the Lord by baptism. This was done in the Baptist place of worship; a circumstance worthy of notice, as it shows that our Baptist brethren here have a liberality of sentiment that is worthy the imitation of others. In the evening, we attended at the dedication of a new church in the Pettah. It has been built partly by subscription, and partly at the expense of government. The Hon. and Rev. T. J. Twistleton has had the superintendence of the business. The sermon at the dedication was preached by the Rev. G. Bisset. This church is designed mainly for the benefit of those who speak the Portuguese language. Occasionally, however, there will be preaching in it in the Cingalese and English languages. A few weeks ago, we attended the preaching of the first anniversary sermon of the opening of the new Malabar church. A collection was made to assist in building a school-house for the Malabar congregation. In this church, the Rev. C. David is now preaching. In the course of a few weeks, a new church, built by the Wesleyan missionaries, will be completed and dedicated to the service of God. In view of these things, every disciple of Jesus, in this land of pagan darkness, cannot but exclaim with peculiar emotions of gratitude and joy, "How amiable are thy tabernacles, O Lord, God of Hosts."

*Monday, 2.* Engaged a dhony, or small vessel, to carry our families and all our effects to Jaffna, for the sum of 350 rix dollars.

*Saturday, 7.* Received a letter from brother Warren, in which he informs us that he is making every exertion to put the houses at T. and B. into a habitable state before the rains. He assigns several important reasons for taking actual possession of the places immediately, even though we may be unable at present to obtain a deed or lease of them. The expenses for temporary repairs will not much exceed the sum we should be obliged to pay for house rent, if we should reside 10 or 12 months at Jaffnapatam.

*Sabbath, 8.* Received a letter from Capt. Titcomb, the supercargo of the Dryad, dated off Diamond harbor, Aug. 3, containing much interesting information. He informs us, that he has forwarded to us by way of Bombay, letters from America. We are very anxious to receive them; as intelligence from our native country is most grateful to us.

*Monday, 9.* This morning the missionary meeting was held at our house; brother Griffiths gave an address.

*Friday, 13.* Dismissed our native school; have much satisfaction in reviewing this part of our work; our services in the school have been wholly gratuitous.

*Monday, 16.* Two of the brethren waited on Sir Alexander Johnstone. He is much in favor of our settling at Jaffna.

*Wednesday, 18.* Dismissed our European school, having continued it three months. Busily employed in packing our furniture, &c. to put on board the dhony. Sent a letter to the governor, in which we expressed our thanks for the many favors he has shewn us since we have been on the island; and informed him that we were about to remove to Jaffna. Fearing that our families, together with our furniture, &c. cannot be conveniently conveyed in one dhony to Jaffna, brother and sister Poor have concluded to take passage in a small boat, in company with Mr. Wilkins, a respectable merchant belonging to this place.

*Friday, 20.* Early this morning brother and sister Poor left Columbo for Calpenty, about 80 or 90 miles distant, at which place they expect to tarry a day or two, and then take another boat and proceed to Jaffnapatam.

25. Brother and sister Richards, and brother and sister Meigs took passage to Jaffna in the dhony with our goods. On leaving Columbo we received many proofs of kindness and tokens of affection from the people, par-



ticularly from those who are interested in the missionary cause. We took our final leave of brother and sister Bardwell, and left them in a comfortable state at Columbo, waiting for an opportunity to go to Bombay.

P. S. *Jaffnapatam*, Oct. 9, 1816.

It was our intention to close this journal, and prepare a letter to the Prudential Committee before we left Columbo; but a pressure of business during the last week we resided there prevented; consequently brother Bardwell's name is not subjoined.

EDWARD WARREN, BENJAMIN C. MEIGS,  
JAMES RICHARDS, DANIEL POOR.

### THIRTEENTH ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

We have already published the speech of the Rev. Dr. Mason before the Bible Society in London. We doubt not our readers will peruse with peculiar interest, the following extracts from speeches made by others, on that great occasion.

The President, in acknowledgment of a vote of thanks, expressed himself as follows:

"Permit me for a moment to take a slight view of that magnificent scene which it has been the means of exhibiting to the world, and which has been most amply delineated in the Report. Princes and potentates, the noble, the wise, the learned, and valiant of the earth, proclaiming their homage to the word of God, and aiding and encouraging the circulation of it, by their influence and example. Dignitaries and pastors of every church, Christians of all confessions, cordially uniting, and contributing, according to their several means, their talents, their time, their labor, their wealth, or their pittance, to promote this beneficent work, animating and encouraging each other in the career of benevolence, themselves animated and supported by the prayers and benedictions of thousands who have benefited by their charitable labors. If I were to name a particular instance, out of many, in which the benevolent spirit of our Institution shines with particular lustre, I would advert to the affectionate intercourse which it maintains with kindred Societies all over the world, exciting emulation without envy, and provoking each other to love and good works. And may we not hope, that this kind and harmonious feeling, so cordially displayed in the Correspondence and Reports of Foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, and insinuating that spirit of conciliation and good will among nations towards each other, which the whole tenor of the Gospel inculcates, and the interests of humanity require. If such should be the blessed result of our endeavors to promote the happiness of mankind, through the medium of that holy book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible Society will then have acquired a triumph more splendid, more honorable, more useful, than ever was achieved by arms; and the word of God, which has had such free course, will then indeed be glorified. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to participate, I may venture to affirm, that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestably prove, that public liberality was never more profitably directed, than to support an Institution, which breathes peace and good will to men, without distinction of color or country, Christian or Heathen—was never applied to better or holier uses. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a member of this Institution."

W. T. Money, Esq. stated facts to shew, that the cause of religion is gaining ground in India. In the course of his speech, he related the following anecdotes.

"What sort of abominations the Christian religion has to overcome, (and which, by the divine blessing on this Society, it will certainly overcome,) will sufficiently appear from the following fact:

"About ten or twelve miles from Poonah, there is a being, impiously styled the living God; I went to see it; and I found it to be an ignorant and pampered youth of fourteen or fifteen, apparently in a state of idiocy, and surrounded by votaries, paying him adoration. His history is briefly this.—About a hundred and seventy years ago, a Brahmin, of some consequence, said, that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family: the promised number having concluded their mortal state of existence, the people interested in the farce set up a supernumerary, which was the boy I saw; and when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, it was a proof only that God could do more than he promised."

"Between two and three years ago I went from Bombay into the Mahratta country, for the health of my family; and we encamped in the bosom of a beautiful grove at Lanocoly, about thirty miles from Poonah. One day as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his adorations to a stone bull, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—'Saumy, what for you do that?'—'Oh, Missy, that my god.'—'Your god—why your god a stone—your god no can see—no can hear—no can move—my God see every thing—my God make you—make me—make every thing.'

"We remained at this sequestered place for four months, and the scene I have described was frequently repeated. Saumy never failed to repair to the temple, and the dear child never failed to rebuke him for his idolatry. He became notwithstanding very much attached to her; and when he thought she was going to Europe, he said to her, 'What will poor Saumy do when Missy go England?'—'Saumy no father no mother.' She instantly replied, 'Oh, Saumy, if you love my God, he will be your father and mother too.'

"The old man, with tears in his eyes, promised to love her God. 'Then,' said she, 'you must learn my prayers.' And she taught him the Lord's Prayer, the Belief, and her morning and evening hymns. And, one morning, when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and, kneeling down, audibly repeated after me the Lord's Prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible, and, in a little time, he accomplished the task. But I fear I am trespassing on that indulgence which I ought not to abuse; I shall therefore conclude, by submitting the motion which I hold in my hand."

The Rev. Dr. Thorpe described the destitution of the Bible in Ireland, by stating the following most important facts.

"My lord, having stated to your lordship and the meeting, something of what has been done in Ireland, I cannot but beg your attention to the magnitude of the work which is still before us. There have not yet been circulated in Ireland quite 300,000 copies of the Scriptures; and let me ask, What are 300,000 copies for a population not far short of six millions? There are millions of Irishmen at this moment who have never seen a copy of the Scriptures. Yes, my lord, from my own knowledge I say it, there are millions in Ireland who have never seen a copy of the Scriptures; and there are many, very many, who have not heard of the Bible. In confirmation of this, I appeal to a fact in the last Report of the Sligo Branch of our Society. A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. 'I have,' (said the inquiring pauper,) 'lived ninety-six years without seeing, or even hearing of such a book; and now that I am on the brink of the grave, I wish to learn how I may be happy beyond it.' This is not a solitary instance: multitudes in Ireland (as I stated before) have never seen the word of God: multitudes in Ireland have never even heard, that the Bible is the word of God.



"My lord, many of those who, by their crimes in Ireland, have been brought to a shameful end, and who, before their execution, received instruction from the Bible, have expressed their regret, that they were not at a more early period made acquainted with its sacred contents. The notorious highwayman, Grant, who was lately executed, never saw the Bible till he was placed in the cell from which he was taken to execution; and, after perusing it for some time, he said, 'Had I possessed a copy of this book ten years ago I should not have been here to day;' and he spent his last moments in exhorting the thousands around him to get a Bible without delay, and study it.

"Now, while Ireland is in such a state what are we doing? We are disputing whether we shall give the Bible or not? Whether it is not a bad thing?—What is the enemy doing? I will tell you one thing; and let that be a sample of what other things he has done, and what he may do hereafter. The enemy, aware that the people being taught to read, must have something to read, provided something for them; and, in Dublin, within the last six months, a large edition of Paine's 'Age of Reason' was struck off for gratuitous distribution. This is a positive fact: it was struck off, and it is at this moment, I believe, in the course of distribution among the lower classes.

"My lord, this speaks volumes: it tells us what we should do; for when we see the enemies of God and of truth so active and successful, we in a better cause, should be equally active, that we may be equally successful."

#### SAILING OF THE MISSIONARIES.

ON Sabbath morning, the 5th instant, the Rev. ALLEN GRAVES and his wife, the Rev. JOHN NICHOLS and his wife, and Miss PHILOMELA THURSTON, sailed from Boston in the ship Saco, as missionaries to the heathen. This ship is destined to Bombay directly. It is intended, that Mr. Graves, after a short residence at that place, shall join the American missionaries in Ceylon. The other missionaries may probably fix their permanent residence at Bombay.

Mr. Graves had been confined by bodily indisposition for several days immediately preceding. His physician was decidedly of opinion, however, that no injury to his health was to be apprehended from his entering on the voyage; but that his embarking, at this season of the year, would be serviceable to him rather than otherwise. The weather was extremely mild and pleasant, the wind salubrious and favorable, and the whole scene calculated to make a delightful impression upon a pious and contemplative mind. The missionaries left this country with the best spirit, and the noblest purposes. Their sober devotedness to this most glorious of causes, their chastened zeal, and the cheerfulness and alacrity, with which they took a final leave of their beloved country, will long be remembered by the Committee, and by others who had occasion to be present at various interviews preparatory to their sailing. Nor will the charges and exhortations which they received, and the prayers offered in their behalf for the divine direction and blessing, be soon forgotten by the missionaries themselves.

There is something extremely interesting to all classes of people, in witnessing the departure of those, who leave all their earthly friends, without the most distant intention of ever seeing them again, and who encounter the perils of the ocean and of an untried climate, for the sake of preaching Christ to the pagan world. Such self-denial gives weight to the testimony which is thus borne to the value of Christianity. Those who reject the Gospel, when offered to them at their own doors, but whose hearts have not yet arrived at that awful state of hardness and stupidity which may embolden them to avow their rejection of it, feel sharply rebuked, and are pricked to the heart, when they see others engaged with earnestness in attempting to communicate this divine religion to distant and unknown idolaters. They think to conceal their chagrin and vexation under the disguise of some stale objection to missions; some objection which has been a thousand times refuted, and will need to be refuted a thousand times more, unless the natural opposition of mankind to the cause of Christ shall be speedily subdued. Whenever the subject of missions is brought into view, the secrets of many hearts are unconsciously revealed.

It is to be hoped that the day may soon arrive, when every ship, about to visit the benighted regions of the earth, shall bear some token of Christian affection and sympathy for thousands of immortal souls perishing in ignorance and sin; and when merchants and ship owners generally shall think themselves highly favored in being able to facilitate the great enterprise of converting the world. In the present instance, many thanks are due to several benevolent individuals, who furnished various articles of cabin stores for the comfort of the missionaries during their passage; and especially to the Hon. William Gray, who declined receiving any compensation, for the very convenient accommodations which his ship afforded, and for the ordinary provisions for the voyage. It is hoped, that this example will be imitated, both by ship owners and masters of vessels, so that the expense, which would otherwise be necessary for the passage of missionaries, may be applied to other objects. Two wealthy India merchants, residing at different places, sometime since offered a free passage to any missionaries about to depart under the direction of the Board of Foreign Missions to any place whither their ships shall be destined. Merchants are in most countries a liberal class of men; and it behoves wealthy individuals of other classes to do their part also in every work of enlarged benevolence.

The Saco has been spoken a few days out of port. Nothing worthy of particular mention had occurred. The prayers of multitudes accompany the missionaries across the ocean, and will strengthen them, we trust, in the arduous duties of their vocation.

## OBITUARY.

DIED, at Charleston, (S. C.) April 25, 1817, at the age of 71 years and 7 months, Mrs. MARY LAMBOL THOMAS, widow of the late Rev. John Thomas, one of the former pastors of the Independent or Congregational church in that city.

Being the only daughter of her parents and the only child of her mother, uncommon care and attention were bestowed on her education; and to a highly cultivated understanding were added all the charms of her sex. At the age of twenty-one years she made a public profession of religion, and for half a century continued uninterruptedly, by a life of consistent, eminent and active piety, to "adorn in all things the doctrines" of her Lord and Savior. About twelve months after her admission to membership in the church, she was united in marriage to the Rev. John Thomas, pastor of the church to which she belonged. This young clergyman had then lately arrived in America, in consequence of a call sent by that church. He brought with him the highest recommendations of his talents and piety from the Rev. Dr. Gibbons, Dr. Conder, and other distinguished dissenting clergymen of London. With this worthy minister of Christ the subject of this memoir continued but a short time united in the marriage state; for in September 1771, a period of only three years and a half from the time of their union, her beloved husband at the early age of twenty-six years, was removed to the church above, and she was left with two infant daughters to mourn over his loss. Three years after she was called to sustain another trial in the death of her father, and subsequently to his removal the only near relatives she had were her two young children. She has often mentioned the distressing feelings which her mind experienced at the idea, that she might be removed by death from them before they had reached the years of maturity. But it pleased a merciful God to spare this invaluable parent to them many years, and to enable her, by unwearied religious instructions, by prayers with and for them, and by the exhibition of a daily bright example, to "train them up in the nurture and admonition of the Lord." In these particulars she may be recommended as a most exemplary pattern, and her success was fully equal to her pains. Possessing an uncommon share of parental tenderness and affection, it was her delight to gratify her children with every lawful indulgence, and her restraints were imposed on them, only in those cases, in which there would be danger of defeating the influence of the instructions she gave them, and the example she ever labored to set before them. Keeping these important ends habitually in view, she ever regarded scenes of dissipation and public amusements as being so destructive to serious reflection, and so incompatible with the sobriety of conduct, which ought to distinguish Christians and their families from the rest of the world, that she was inflexible in her refusal when solicited by some of her acquaintances, to consent that her daughters in their early years might be present at them.

To strangers, to the clergy particularly, who visited Carolina for the recovery of their health, she was kind and hospitable; very many of this class have been soothed and comforted by her attentions and liberality, to whom her memory will ever be precious. In her manners, there were dignity and ease. In her countenance, conversation and general demeanor, there was something, which ever commanded veneration, confidence and affection.



A most distinguishing trait in the character of this excellent lady was submission to the will of God. This Christian grace she was called frequently to exercise, under many severe and trying dispensations of Providence, as well in the latter, as in the earlier part of her life; and though few have possessed greater sensibility and warmer affection, few perhaps have evinced less of a complaining or repining spirit.

In her family devotions, in addition to the usual petitions that are offered at such seasons, her heart was generally much enlarged for the interests of Zion; her soul much engaged for the ministers of the Gospel, for the diffusion and success of divine truth through the whole earth, and in an especial manner for the church to which she belonged. Just before and during her last illness, this branch of Zion being in a peculiarly critical and trying situation, her supplications in its behalf were peculiarly pertinent, copious, and fervent. Her cry was frequent, that "God would appear for it, shew himself the God of Zion, and provide for it in its exigence."

Few private Christians have spent more time, or spent it with greater profit, in reading and examining the Scriptures, and next to them her favorite authors were Owen and Scott. In the reading of these and other devotional books, she was often engaged till midnight, although uniformly and until the close of her life a very early riser.

She left behind her a diary, containing a rich treasure of Christian experience, and calculated to afford much instruction and consolation to those who "seek a heavenly country." It is much to be regretted, that in her last illness, she enjoined it on her daughters, that none but themselves and their children should see her papers, which, after perusal by them, she gave it in charge, should be destroyed. From this diary it appears, that the principle upon which she acted in relation to those charities and alms-givings, in which she was known to abound, was to devote the *tenth* part of her income to charitable purposes. In thus "devising liberal things with a liberal heart," she embraced in her view, both temporal and spiritual good. To objects of a public nature for the benefit of the Redeemer's kingdom, she lent her ready and active aid, and to none more than to those which had reference to the introduction of laborers into the Gospel harvest. Her charities, though large and numerous, were generally bestowed with so much secrecy, that her nearest friends knew more of them from others, who were the objects of them, than from herself.

Her mental faculties continued with almost unimpaired vigor to the close of life, when it pleased God to favor her both with ability and opportunity to glorify him in a dying hour, by declaring to surrounding friends, with much emphasis, affection and gratitude, "what he had done for her soul." In the chamber of sickness and in the article of death, she shone as a Christian even brighter than in her very exemplary life. During this last illness, which was very severe and painful, and of nineteen days continuance, she manifested an uncommon degree of patience and resignation to the will of God, and thus evinced the power of the religion she professed, to support and console the mind under the most trying circumstances.

On the third day of her illness, when some dear Christian friends came in, she observed, "If it is the Lord's time, it is the best time," and continued, "While we dwell here, we carry about with us bodies of indwelling sin, so that we can make but little progress heavenward: but death will end all." During the same conversation, speaking of her sufferings, she said, "It is all right; it is all right." Two days after, when she supposed herself dying, and was believed to be so by all around her, after some conversation that is not perfectly recollected, she dwelt much on the faithfulness of God to his promises, and then said, in a most emphatic manner, "He is a faithful God, and faithful to his covenant; and though his people break their part, he will never break his. But when they go out of the way, he will correct them, and bring them back; and that he has done with me many and many a time, so that I *knew* he had not given me up." In the course of the same conversation, she said, raising her hands, "It is all of grace."

At the same time that she was favored with this divine support, she had the most humbling views of her own unworthiness. When speaking of her sufferings, she compared them with those of her Savior. "He" she said, "was the immaculate Son of God—we, polluted sinners, who became rebels with the first breath we drew: therefore it becomes us to lay our hands on our mouths, and both in the dust." On observing the anxiety of her children for her recovery, she said, "With such prospects as I have before me, it is wrong to wish me back." On her minister's asking her if he should pray for her recovery, she answered, "O no—I don't know that I have put up one petition for it since I have been sick." At one time, she said, "God is my refuge and my portion," and added, "He that has been my refuge so long will not forsake me now—He has heard and answered me hundreds, yes, I may say, thousands of times." Speaking of her adorable Savior, she said, with great emphasis, "On *him* I built at first—in *him* I have trusted—and on *him* I now rest." When her disorder had taken a favorable turn, which it did for a few days, she shewed evident marks of disappointment: and on one of her daughter's asking her, in reference to her desires to depart, whether if it was the will of God to spare her life, she would not be willing to remain to serve and glorify him on earth, she replied, "I can glorify him better in heaven," and, with a countenance expressive of peculiar joy and delight, added, "and there I shall never offend him again." On another day, after remaining still for a long while, she exclaimed, "O how I long to go to that dear Jesus, whom I love—I am afraid I shall be impatient," and again, "my desire to depart is great." And

at another time, "If I were but once safely lodged in my Savior's arms,—safely lodged in his arms—O what a joyful day will that be for me, when I have done with the things of time and sense—there is nothing below the sun that I wish to live for—I trust I have a sure interest in Christ." She said one evening to one of her family, "What a blessed Scripture is that 'Father, I will, that they also whom thou hast given me, be with me, where I am, that they may behold my glory'—it has brought light and comfort to my soul, and I trust that precious word will be accomplished in me." Her frequent answer on being asked how she did, was, "Going to my rest." She was much engaged in prayer during her illness, and took great delight in hearing portions of Scripture read, and appropriate psalms and hymns, and called particularly for those that related to Christ. One she chose was, "Christ and his cross is all our theme." Her weakness was so great, that speaking appeared to cost her an exertion; but there was a solemnity and emphasis attending what she said, not to be described. On being raised, and feeling nature sinking apace, she said in a most touching manner. "When my heart and flesh fail, O God, be thou the strength of my heart, and my portion for ever." Her frequent request to her friends was, that they would pray for her dismission. Once, on medicine being brought her, she declined taking it, saying, "I want nothing to put me back;" but, on being solicited by her children to take it, she complied, saying, "I take it only to gratify you." The day before she died, when her bodily pains were very great, nature seemed to shrink from the increase of suffering, that appeared to be approaching, and she said, "If thou hast run with the footmen, and they have wearied thee, how wilt thou contend with the swellings of Jordan." But upon a comfortable text being suggested, her mind immediately regained its composure. The last night of her life was a night of extreme bodily agony. She begged her family to "pray that the work might be cut short in righteousness." It was said to her, "You can then say, 'Come Lord Jesus, come quickly.'" She bowed her head, raised her hands, and in a few minutes fell asleep in Jesus.

The following paragraphs are extracted from an address delivered at her interment.

"After a pilgrimage of upwards of seventy years, the friend before us, in relation to whom the decree has gone forth and gone into execution, that 'time shall be no longer,' 'has fallen asleep in Jesus.' Her weeping friends, the church, the world, shall here know her again no more. To time and to all its concerns she has bid her final and eternal farewell, and is gathered, we believe, into the garner of her Savior, 'like a shock of corn fully ripe.' Fifty years has the communion table in this church known her as one of its most worthy guests; and the church itself, as one of its most valuable and ornamental members: in the benefactions which her liberal heart was ever liberally devising, this church has largely shared. She was the partner in the conjugal relation, of one of its most exemplary and excellent pastors, who, after continuing but too short a time 'a burning and shining light' in this candlestick of the Lord, died a premature victim to a disease, induced upon him by his own philanthropic and Christian exertions.\* Since the mournful event, which cut short his early and useful labors, his surviving partner, who has just gone, as we trust, to rejoin his society and the society of the just made perfect, has walked among us and before us, for a long series of years, as became one, who felt as though she shared a large portion of the responsibility attached to his connexion with the church of Christ. Blest by Providence with a sound and healthful constitution, she possessed the vigor, along with the means and the disposition to be useful, and her 'works have accordingly praised her in the gates.' On the interests, the spiritual interests especially, of this branch of the church, her heart was most devoutly and uniformly bent; not, however, to the exclusion of that general and sincere regard, which every Christian owes to the church universal. Her efforts, her prayers, her example, her anxieties, all bespoke to the very last, the lively and affectionate concern she felt for its real and abiding welfare. Through all its vicissitudes, whether of sorrow or of joy, like a mother in Israel, she had tears to shed, and prayers to offer in its behalf, when tears and prayers were necessary; as well as the incense of gratitude to present, when it was well with Jerusalem.

At length the time arrived, when an exchange of worlds was to be made. Her spiritual posture, during this last disease, which has at length dismissed her from the body, was that of one waiting, wishing, longing, panting to be gone;—desirous of being with Christ, which was better, far better to her, than any thing which could be enjoyed or promised here below. After a partial recovery from a state so low as to border on dissolution, she exhibited

\* The death of Mr. Thomas, who, six months before he died was in good health, was occasioned by his performing in the open air at an inclement season, 10 o'clock, P. M. the customary funeral service over an unfortunate man, who had been executed, whom he attended and instructed for three months with a view to assist him in preparing for death. This man, he believed, died a true penitent, and the interest and attachment Mr. T. felt for him, he shewed after his death as well as during his imprisonment. "The body was kept private, till the shades of night afforded a screen to carry it over Ashley river to James' Island for interment." Mr. T. attended the remains as above stated, and by this unseasonable but friendly service was instantly seized with a violent cold, which produced a spitting of blood, and brought his valuable life rapidly to the tomb. "The adventures of this single night laid the foundation of a consumption, which eventuated in his death in the twenty-sixth year of his age.



the most marked and manifest disappointment, at being obliged, as it were, to put to sea again, after having come in sight of the harbor of everlasting rest. All her fear was, lest she should be more impatient to be gone than became her. Having half a century ago committed her soul, with all its precious and eternal interests, to Jesus as a divine Savior; having half a century together experienced the sufficiency of his atoning blood, and the efficacy of his ever present grace; in her last trying scene, she reiterated with evident and exalted satisfaction, that her hopes had not been disappointed. Accustomed to regard the Creator of the universe as the Redeemer of her soul, her concluding scene was in unison with the commencement of her Christian course;—her dying experience ratified and confirmed her living hopes;—she found it impossible to think too highly of, to trust too confidently in, the Lord Jesus Christ, the believer's righteousness and strength. He, whom she had made the Rock of her salvation in health and life, proved still the precious cornerstone of her hopes in sickness and in death. Whatever anxiety she felt beyond that of desiring to depart and to be with Christ, was experienced in relation to the dear church she was about to leave behind: whatever prayer she offered, this was the burden of it, that the great and glorified Savior would take care of his church, provide for its necessities, regulate its interests, and order all its events.

These prayers are at an end;—this example shines no more: this light, after burning brilliantly so long, is extinguished upon earth, to be kindled as we trust anew in heaven, and to "shine as the stars for ever and ever."

Resign her, weeping friends; for 'tis the Savior calls: resign her, for the loan has been long continued; and instead of selfishly wishing, that you could recall this sleeping dust to activity and life, still longer to grapple with temptation and sin, rather rejoice, that she, who till lately tenanted that clay, has gone, as you have reason to believe, where "the weary are at rest." Rather than indulge one wish that she should descend to earth again, offer a thousand petitions, that you, being followers of her, wherein she was a follower of Christ, may be equally prepared as she to ascend where the Redeemer is.

And may we all make it our endeavor to be followers of them, that have gone to inherit the promises. In a little while, our place in the family, in the church, in the community, will know us no more. But if we believe on the Son, and obey his Gospel, the Author of eternal salvation will know us, long after every other place, and person, and creature on earth have ceased to do so. He will know us, who has promised to his followers, that "they shall be pillars in the temple of God to go no more out"—that "they shall be ever with the Lord."

At Andover, May 5, 1817, Mr. ISAAC C. DAY, a member of the Middle Class, in the Theological Seminary.

Mr. Day was born at Springfield, (Mass.) June 27, 1788. After the period of childhood, his first years were spent in the shop of an apothecary; and he commenced business in this line for himself, while he was yet a minor. God, "having designed some better thing for him," either had not formed him for the details of business, or else brought on him some unforeseen adversity which blasted his rising hopes. Whatever was the cause of his failure, he always spoke of the event with gratitude, as one of the means employed in bringing him to seek "durable riches and righteousness." After quitting his occupation and arranging his affairs, he commenced the study of physic; but soon after, becoming a hopeful subject of divine grace, he resolved on changing his profession, and attempting a preparation for the Gospel ministry. Having gone through with a preparatory course, he was admitted at the Theological Seminary in Andover, Nov. 1815.

He commenced his studies in divinity under very favorable auspices. Considerable acquaintance with books, much knowledge of the world, a solemn deportment, sound judgment, matured Christian experience, and, above all, a heart deeply imbued with the spirit of his calling, seemed to qualify him for extensive usefulness to the church. But he was fitting for a purer service. From his first entrance at the seminary, a disease seemed hanging about him, and it was soon found but too justly, that he was the marked victim of consumption. He was, however, able to pursue his studies at intervals for more than a year before his disorder made its last attack. From this time, life wasted apace. During the first period of his sickness his mind was covered with darkness. Being asked, at one time, if his views were bright, he covered his face with his hands, and bursting into tears, exclaimed, "Oh, no! no!" But this darkness was only the harbinger of a brighter morn, than had yet dawned upon his mind. His religion had always been mingled with a degree of gloom. A deep sense of the wickedness of his heart, without a proportionate apprehension of the richness of mercy through Christ, had often led him to doubt his good estate; and, sometimes, almost to despair. He used to say, he never had that hope he should be willing to meet death with. But God was pleased to give supporting grace to the dying Christian. As he approached the grave, the clouds were dispelled; light beamed upon him from the cross of Christ; and his views of the Savior became sweet and satisfactory. He had not, indeed, those raptures which some have experienced on a dying bed, but there was a settled peace, a composure of soul, a calm resignation, not less desirable than those transports of joy, which are excited by the bright colorings of a glowing imagination. Rarely have the regular approaches of death been viewed with a more fixed and steady eye; rarely has a willingness to depart been united with so clear a view of the awful importance of the change.

He said but little during his sickness, owing partly to extreme native reserve, and partly to the weakness of his lungs. What he did say, shewed a heart deeply impressed with the solemnity of his situation, and alive to the cause and honor of the Redeemer. Being asked what he thought of death, he replied—"Oh, it is a very different thing to die from what I apprehended when well." Are you willing to die? "I have *wished* it, but that was wrong. I don't know as I have any choice. For some things I would live; if I could do any good; but I am weary of sinning." His great tie to life was, desire to preach the Gospel. This was his ruling passion. To one of his revered instructors, in conversation respecting his state, he said, "I have had a great desire to be useful in the ministry; but, if God has determined otherwise, I have not a word to say; he may do with me just as he pleases, and I shall be satisfied."

To the last, he expressed the same unreserved submission; and evinced the same entire composure. He seemed to be swallowed up in the divine will, longing indeed to do good, and regretting that he had been so inactive; but, counting it better to be absent from the body, and present with the Lord. Thus he fell asleep. His sun declined in smiles, and it will again rise to usher in an eternal morn.

We shall add a few outlines of his character. As a man, Mr. Day was of a retiring, reserved disposition; not formed for display, which indeed he abhorred, and more calculated to command respect than love. He had not all the soft and mellow traits of character in perfection; but of the higher qualities, he possessed consistency, strength of mind, and an uncommon share of decision.

As a Christian he was particularly distinguished. His first religious impressions were, perhaps, uncommonly deep, and the work of grace continued to deepen through life. Though, before his conversion, his course of life had been uncommonly regular, so as to be the subject of remark among his young companions; yet, he found his heart was a sink of pollution, and his experience ever after was a striking example of the fact, that the best Christians have, generally, the most deep and affecting views of their native depravity and indwelling sins. Of those, who seem to think they have no need of a change of heart, few could lay better claims to native holiness than Mr. Day; and of those Christians, who say they live without sin, there are few who would not find their imperfections darken into guilt by the side of his: yet, he felt it to be necessary, that he should be born again; and when he entertained a trembling hope that the change had taken place, he was constantly crying out, "Oh, wretched man that I am, who shall deliver me from the body of this death." Mr. Day possessed an uncommon share of humility. He seemed strictly "to abhor himself." His conscience was extremely tender. Like the eye, it could not bear the least speck without weeping. He had that devotion, which is the soul of the Christian, the life and breath of every other grace. He was, in short, eminently holy. His example was a constant reproof to all irregular Christians; and he cast an atmosphere around him, which chilled all the approaches of levity; and made every one feel that he was a man of God.

In his death, the seminary to which he belonged has sustained the loss of a promising member; and the church, of one formed to be a faithful minister: and that at a time when the cry for laborers is redoubled on every side. We may then mourn for others, but not for him. He has left a dark world for a region of perfect light;—a sinful world for a heaven of perfect holiness.

#### TO READERS.

We regret the necessity of apologizing for the delay of the present number; though we are confident, that, if our readers knew all the circumstances of the case, we should easily obtain their forgiveness. The severe bodily indisposition of the editor, sickness in his family, an uncommon pressure of business in consequence of the departure of the missionaries, added to other occurrences of a domestic nature, rendered it impracticable, with all the assistance which could be obtained, to urge the sheets faster through the press. We sincerely desire to have our numbers issue regularly on a fixed day of the month. That this will ever be the case we dare not promise; we design, however, to attempt it.

The writers for our work may have thought it strange, that nothing has been said for a long time concerning the premiums, which we intend to give to the authors of the best pieces in the two last volumes and the current volume, according to a proposal in the *Pau-  
oplist* for January, 1814. The only reason of our silence on this subject has been, of late, that we were in monthly expectation that the premiums would be adjudged before the next succeeding number should be issued. Still we are disappointed. The fact is, that it was a great while before we could engage three competent judges, in the vicinity of each other, to attend to the business; and, since we have obtained this favor, the gentlemen who have undertaken the service, have not been able to command leisure to attend to it. They encourage us to hope, however, that it will not be long before they will forward us the adjudication.

Those that are concerned will please to observe, that the offer of premiums is not continued, either explicitly or impliedly, after the current volume. A new arrangement, in reference to a part of our work, is contemplated, which will be announced in our next number, should it be finally adopted.